

# Zion's Herald

WEDNESDAY, JULY 11, 1900

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Rev. Luther T. Townsend, D. D.

## REAR ADMIRAL PHILIP

DIED JUNE 30, 1900.

Blistered by fire and battered by shell,  
Out of the smoke of the battle's fierce hell,  
Her colors no longer a-flying,  
Drifted a ship strewn with dying and dead,  
Staining the waters around her with red—  
"Don't cheer; the poor devils are dying!"

Smoke-blackened, burning, a pitiful wreck,  
While life blood is painting in crimson her deck,

Helpless the war ship is lying.  
Shell and torpedo their grim deeds have done—

Watching their work stands the crew at the gun—

"Don't cheer; the poor devils are dying!"

A flash and a roar and the hot air is rent—  
Over the water the fragments are spent—  
Deep 'neath the waves they are lying.  
Praise be to God who the victory gave!  
Thank Him who spared us a battle-sent grave.

"Don't cheer; the poor devils are dying!"

Tenderly bear him away to his rest,  
Wrapped in the folds of the flag he loved best,

Where around him the heroes are lying.  
Tenderly lay him beneath the green sod,  
Safe, in the love of his country, with God.  
Don't grieve; 'tis a hero a-dying.

— LANSING C. BAILEY, in N. Y. Observer.

## Prohibitionists and Anti-Imperialists

[From the Independent.]

AT their national convention in Chicago last week the Prohibitionists nominated John G. Woolley, lecturer and editor, of Illinois, for President, and Henry B. Metcalf, of Rhode Island, manufacturer and banker, for Vice President. Mr. Woolley's competitor was Rev. Dr. Swallow, of Pennsylvania, who received 320 votes against the successful candidate's 380. President McKinley was bitterly attacked and denounced in the platform and in the speeches of Chairman Dickie and others, chiefly on account of the administration's interpretation of the so-called Anti-Canteen law and the sale of liquor in the Philippines. The platform asserts that "the liquor traffic dominates the party now in power, from caucus to Congress, from policeman to President, from the rumshop to the White House." It says that the President, "by his conspicuous example as a wine-drinker at public banquets, and as a wine-serving host at the White House, has done more" than any of his predecessors "to encourage the liquor business, to demoralize the temperance habits of young men, and to bring Christian practices and requirements into disrepute." It holds him responsible for the canteen "with its dire brood of disease, immorality, sin and death, in this country, Cuba, Porto Rico and the Philippines," and asserts that he, his Attorney-General and his Secretary of War, are guilty of "treasonable nullification" of the Anti-Canteen law. The Prohibitionists are also, the platform remarks, "humiliated, exasperated and grieved" by much evidence of the President's "inhumanity and unchristianity," which is set forth with all the emphasis of a profuse vocabulary. As each sentence attacking Mr. McKinley was read, cries of "Hit him again!" rose from the mass of delegates, a majority of whom were standing on their chairs and moved by much pleasurable excitement.

About forty Anti-Imperialists attended a

conference in New York last week. Ex-Governor Boutwell presided, and among those present were Mr. Schurz, Mr. Edward Atkinson, Mr. Erving Winslow, Mr. Horace White and ex-Senator Henderson. The sole purpose of their deliberations, as set forth after the conference by Edwin Burritt Smith, chairman of the Anti-Imperialist League's Executive Committee, was "to find a way to defeat the re-election of Mr. McKinley." There was a difference of opinion as to the best plan, some saying that Bryan should be directly supported, while others argued for an independent ticket. On motion of Mr. Schurz it was decided by unanimous vote that a general conference or convention should be held, after the adjournment of the Democratic National Convention, to consider a plan of campaign. Several of those who attended this meeting permitted the press to announce their disapproval of the landing of American marines or soldiers in China for the rescue of Minister Conger and the missionaries. This action they regarded as "of a piece with the imperial policy of the Administration."

## "Pity About Those Great Preachers!"

A DISTINGUISHED minister in one of our Western States, himself an able and faithful member of the last General Conference, whose letter we publish as a sample of a great number received, writes:—

"I like your editorial on Conference claimants—the misuse and perversion of funds that are theirs. What right has the General Conference to take superannuates' bread money and pay the salaries of men who have nothing to do for months? Pretty pass we've come to, when men must be paid because they failed to get an office worth \$2,500 or \$4,500 per year, and paid, too, by men who need bread to eat! Pity about those great preachers that can fill great pulpits worth \$5,000 per year! They can have a half-year vacation, in some cases, and get \$200 a month for it. I was on the committee with Dr. Halleron, and know something of his tremendous interest in superannuates. He has put forth more feeling in behalf of non-elected wards of the General Conference than he did for the superannuates. There was a layman from the New York East that really showed more interest in them than any preacher I met in committee. I wish we had an independent paper out here."

## Decay of Religious Journals

[From the Christian World, London.]

RELIGIOUS journals in the United States are having a hard time, if we may judge from the reports at the recent Methodist Conference. It came out there that only two of the fifteen official journals of the church, published in different sections of the country under the common name of the *Christian Advocate*, had been conducted at a profit. The net loss on the others—\$108,000 in four years—had been borne out of the profits of the publishing business known as the "Book Concern." If this be true of so well-knit a body, pervaded by so active an *esprit de corps* as the Methodist Church, it is clearly symptomatic of religious journalism as a whole. That this is so is shown by the frequent mergings or suspensions of Congregational, Baptist, Episcopal and Universalist weeklies. The Unitarian journal, the *Christian Register*, though ably conducted, is kept going only by an endowment. Various causes contribute to this, perhaps none more than the space given to religious interests and news by the daily press; the New York *Times*, for instance, devoting three solid pages to the Ecumenical Conference of Foreign Missions. The decline of sectarianism is another potent cause, undenominational

journals enjoying now the widest circulation. The various interests for which the old-time religious journals reserved a column or two each have now been specialized, and the critic, the preacher, the farmer and the housewife are better served by the specialists. The changed conditions are salutary and make for progress. The average denominational editor was a brake on the wheels. His conservatism was the stagnation of religious thought.

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# Zion's Herald

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### Kansas City Nominees

The National Democratic Convention met in Kansas City last week and nominated William J. Bryan of Nebraska for President, and Adlai E. Stevenson of Illinois for Vice President. Four years ago Mr. Bryan's nomination was one of the greatest surprises that ever overtook a political meeting. An unknown man made a single speech and stampeded the whole convention—that was what happened in Chicago in 1896. What occurred in Kansas City last week was very different. It needed no convention to nominate Mr. Bryan. His nomination has been inevitable for the last three years at least. No party has ever had as its nominee for the highest office such an absolute master as Mr. Bryan. He dominates its councils, dictates to its greatest bosses, and names unconditional terms to its national convention. He has grown marvelously during the last three years, and, keeping himself constantly before the people, has retained the confidence of his party. He has the courage of his convictions, and he will not seek to win votes by any false pretense. Mr. Stevenson was Vice President during Mr. Cleveland's second term. He is an orthodox Democrat, and will add strength to the ticket. The Silver Republicans, also in session at Kansas City last week, made Mr. Bryan their standard-bearer, but followed the Populist example at Sioux Falls by providing for the nomination of Charles A. Towne for the second place. Ten tickets are now in the field.

### Democratic Platform

Naturally the minority out of power finds much to denounce in the policy of the majority in power. The platform formulated at Kansas City is fully up to the standard at that point. The Porto Rico law, the Philippine policy of the present Administration, the Currency Bill, and the lavish appropriations of recent sessions of Congress, are all vigorously denounced. The Philippine policy is both denounced and condemned. Militarism is opposed and condemned; the Dingley tariff law and the Hay-Pauncefote treaty are condemned. Some of the ideas favored are: an enlargement of the powers of the Interstate Commission, election of senators by the people, liberal pensions to American

soldiers and sailors, admission of Arizona, New Mexico, and Oklahoma to statehood, home rule and a territorial form of government for Alaska and Porto Rico, immediate construction, ownership and control of the Nicaraguan Canal by the United States, continuance and strict enforcement of the Chinese exclusion law, and its application to the same classes of other Asiatic races. The paramount question of the campaign is "the burning issue of imperialism growing out of the Spanish war;" but the one distinctive feature of the document is the old battle-cry of "16 to 1." This is the one plank on which Mr. Bryan insisted against the advice of many of the party leaders, and it shows the candidate of the party is in earnest in his demand for an American financial system which shall restore and maintain bimetallism.

### Military Strength of China

Great Britain was surprised to discover the immense stores of arms, ammunition and military supplies which the Boers had accumulated. Her military authorities have been taken to task for under-rating the fighting necessary to be done in order to conquer the Dutch Republics; but they may well be excused in view of the discoveries the allied forces have made in China within the last two weeks. They found in the arsenals in the vicinity of Tien-Tsin alone millions of dollars' worth of modern small arms and artillery. They have been surprised to see how quickly the Chinese leaders have acquired military skill as revealed by the manner in which they cut off Admiral Seymour's retreat, and especially by their latest move in seizing the Pel-Ho bridge and thus cutting off the retreat of the allies from Tien-Tsin. It is easy to say that the Chinese army is an undisciplined mob; but a mob of such immense numbers of men, armed with scientific weapons, absolutely without fear of death, composed of men of large stature and of great physical strength, fighting in their own country for the defence of their homes, will require for its conquest an army of such stupendous size, maintained for so many months at such an enormous expense, that all Europe may well stand appalled before it. China profited by the lessons she learned in the war with Japan, and she has ample stores of munitions of war of which the Powers have no knowledge.

### Watching the Sultan

Europe is awake to the importance of what is taking place in China, but several of the nations most interested are keeping watch on the Sultan of Turkey. The United States has sent another note demanding the payment of the indemnity so often promised, but the Sultan is not giving himself much concern in the mat-

ter. He is evidently playing a deeper game. It is announced that he has decided to build a railway from Damascus to Mecca, and that he will employ only soldiers in its construction. Soldiers or workmen, it is all one to him so far as pay is concerned, for he is consistent in his refusals to pay any bill till he is compelled to pay it, and neither of these classes can coerce him. How many of the eight hundred miles between Damascus and Mecca will actually be covered is an insignificant part of the scheme. The immediate result will be the concentration of a considerable Turkish force in Palestine, and at points not very far distant from the Suez Canal. It is easy to credit the report that the British are preparing to add a number of heavy guns and some rapid firers to the citadel at Cairo, and that they will strengthen the garrisons as soon as the necessary troops can be spared. Disquieting rumors concerning the plans of Menelik have recently been renewed, and it is stated that there are fresh signs of dissatisfaction among the Soudanese troops instigated by the emissaries of the Sultan. It is remembered that not very long ago there was an exchange of civilities between the Sultan and Menelik. There are quite a number of coincidences that may be noted as likely to have a bearing on events in the near future.

### Concerning the Friars

There is doubtless good reason for the intensity of the hostility of the Filipinos against the Friars. Almost ever since their appearance in the islands they have been in controversy both with the Roman Catholic Church and the Spanish Government. They have been unfortunate enough to create a prejudice which makes it exceedingly difficult to deal with them. That they are rich is not denied; that they hold considerable property by very doubtful titles is probably true; and that the Government of the United States must finally decide as to the rightful ownership of many valuable property rights now claimed by the Friars, is a matter of fact, and not of opinion. It has also been noted that dignitaries of considerable rank in the Roman Catholic Church have been very much in evidence ever since the United States took possession. The Filipinos complain of extortion, fraud, immorality, and other misdeeds on the part of the Friars, and demand their expulsion. Up to this time there is such a lack of reliable information, so far as the general public is concerned, that it is impossible to discuss the subject with any confidence. Until the Commission charged with the duty of investigating this and kindred matters shall disclose the information it has obtained, it will be well to suspend

judgment. To expel any person, or persons, because of religious belief is not permitted by our institutions, while special privileges to any class, under any pretense, are forbidden. Should the Friars be so unwise as to disturb the peace, or encourage resistance to the civil or military authorities, they would be speedily shown the error of their ways. So far as the public has been taken into the confidence of the Government, it has the impression that the Roman Catholic Church has used a diligence in securing titles to valuable property which has met with no corresponding activity on the part of the military authorities. If this is true, it is a matter of regret; if it is not true, the public will be quite content to wait.

#### Industry Conquers Siberia

It is three hundred and nine years since the first Siberian exile started on his weary march. During that time more than 1,500,000 individuals have been mustered into that great army of suffering and despair. The subjects were often men, women and children of tenderest nurture, suspected of nothing more grievous than deviation from the orthodox faith, or of thinking that Russia should have constitutional government. No manner of trial preceded their arrest, and no manner of care followed their arrival in that outer darkness among the lonely hills, or that terrible experience of being buried in the mines. All this is abolished by an imperial ukase bearing the date of July 3, 1900. During the last four years more than 600,000 emigrants have poured into Siberia, developing agriculture, transforming the towns, and introducing industries. The grandfather of the present Czar saw that Siberia's days as a land of exile were numbered, and his father inaugurated some plans for a change. Nicholas II. has now consummated the reform, and hereafter judicial inquiry must precede transportation to Siberia, and when the prisoner is taken there he will be confined within prison walls, and not left to eke out a desperate existence in a hostile land. It is one of the triumphs of the century. It ought not to be overlooked even in these times of excitement.

#### Nullifying Law

All attempts to restrain or restrict the liquor traffic are baffled by some legal subterfuge. No matter how carefully the statute may be worded, the liquor-dealer manages to slip through when he is caught in its meshes. The ease with which he slips through a loophole in a law of restriction is as nothing to that with which he boldly walks into a no-license town, opens a store for the sale of his goods, and holds his own against all the State laws that can be passed. He is a manufacturer, forsooth, and by the United States law he may sell the products of his factory, in the original package, and no one can prevent him. It is exasperating, especially when one remembers how difficult it is to find any United States law that will help on the side of temperance. Lowell, Waltham and Malden have each had experience with this national protection of the liquor traffic against State, county and municipal law, against public sentiment and common sense; and now Somerville is

called upon to suffer after the same manner. One sometimes hears about "hypocrisy" among temperance people; but there is no hypocrisy so hateful as that which glories in doing an illegal act under some remote provision of a forgotten law, and thus escapes both the penalty of wrong-doing and the price of a State license.

#### Evidence of Prosperity

It is impossible to ascertain the amount of money annually paid in dividends and interest, but it is possible to compare the various amounts received from sources which are open and ascertainable. In 1896 the semi-annual dividends and interest paid in the city of New York (including interest on government bonds) amounted \$12,471,066; in 1897 they had increased to \$78,122,803; in 1898 to \$84,822,781; and in 1899 they were \$94,327,708. This year the July payments exceeded \$110,000,000; and the January payments were \$100,756,081. These are the largest amounts ever paid out in the city for this purpose, and there is evidence that they were much more widely distributed than ever before. When money is in motion it means good business, and as long as money is to be had in the markets, people are not likely to be stampeded to the polls to change the Administration.

#### Indifference to Constitutional Amendments

Equal suffrage was defeated in Oregon at the June election, as it was defeated in Washington in 1898. As Idaho had adopted it in 1896 by a vote of two to one, there was some curiosity to see how their neighbor would decide. The votes are now counted, and they reveal that the Oregon voters were divided into three groups: those who believed in equal suffrage—they mustered 26,265 votes; those who were indifferent—and of these there appear to be 27,283, since that number of voters appeared at the polls and cast their votes for the candidates to be elected, but did not vote on the amendment; and those who were against equal suffrage—these cast 28,402 votes and defeated the proposition. It is rare that any proposition divides so many voters into three groups so nearly equal in size. In the county in which the city of Portland is situated the majority against the proposition was 3,500; it was there the supporters of equal suffrage met defeat.

#### Arousing Enthusiasm in Teachers

Chicago has a woman of rare insight in Mrs. Emmons Blaine. With large wealth, inherited from her father, she is seeking to inspire others with something of her own zeal and enthusiasm. In founding the Chicago Institute she has not waited for buildings to be erected, but has opened a summer school for teachers at the McCormick Theological Seminary. The fact that six hundred teachers, representing nearly every State in the Union, have already entered upon the course of studies, is enough to prove the need of something of the kind in every large city. There are summer schools enough, but this one has for its chief purpose the development of professional enthusiasm in teachers. It is passing strange that so few young men and women are willing to adopt teaching

as a vocation, but this unwillingness is largely the reflection of the indifference of the general public. As long as this remains the common schools will suffer, for there can be no real enthusiasm under such circumstances, and success in teaching depends in a very great degree on the zeal of the teacher. "Teaching is the art of arts," said Colonel Parker in his address at the opening of the school. As a power for influencing and shaping the lives of men and women who are to be the nation's leaders, it has a dignity, a responsibility, and an importance second to that of no other profession. If Mrs. Blaine is able to arouse enthusiasm and beget zeal in any considerable part of the number of teachers who are now enrolled, she will have conferred a great benefit upon the common schools of the whole country.

#### Victimizing the Public

Eighteen months ago a movement was started to raise \$25,000 with which to purchase the house in Philadelphia where Betsey Ross made the first American flag. Among the directors and signers of the charter appear the names of Gen. O. O. Howard, ex-Secretary of the Navy B. F. Tracy, John Wanamaker, Rev. Morgan A. Dix, Rev. R. H. Conwell, and many others of national fame. Recently it leaked out that although the public had contributed about \$70,000, there was only \$18,000 available for the purchase of the house—the rest of the money having gone for commissions. Not long ago a fund was started in Washington for the benefit of the widows and orphans of the Boers who had lost their lives in battling for their independence. It is now announced that \$1,134.38 has been received, but that after paying certain expenses, which the managers appear to have considered perfectly legitimate, there is only \$18 left for the benefit of the widows and orphans. A shrinkage of 98½ per cent. is abnormal, even in matters of this kind; but it is just as well to remember that where one cannot be the almoner of his own gifts, it is best to distribute them through the regular channels of benevolent operations.

#### Illiteracy in the Southern States

If there were any doubts as to the need of an adequate public school system in the South, it must have disappeared in the light of some of the revelations made at the third conference on Southern Education recently held at Capon Springs, Va. In the eleven States of which the Confederacy was composed sixteen out of every one hundred white persons are illiterate, and out of the same number of colored people there are sixty illiterates. North Carolina's white illiteracy amounts to 23.1 per cent., and the colored to 60.9 per cent. Louisiana has only eighteen colored people out of every hundred who can read and write, and more than one-fifth of her white population are in the same condition. Florida makes the best showing of them all, for nearly one-half her colored population can read and write. Years ago a Senator from New Hampshire tried in vain to induce Congress to appropriate money from the national treasury to deliver the South from the black darkness of ignorance. Had he succeeded, he would have done more for the security of the na-



tion than could have been done by a standing army ten times as large as the United States has been accustomed to maintain.

#### One Hundred Thousand Men

While "bringing China to her senses" looks like a very small task to some non-combatants who have given emphatic expression to their opinions, it does not appear to be such a simple matter to military men of experience who are on the ground. Several of the nations represented at Peking recently requested from their naval commanders an expression of opinion as to the number of men required to establish order in China. As one of the indications of their estimates it is pointed out that there are now under orders for service in China 19,000 Japanese, 15,000 Germans, 13,000 Russians, 11,000 Americans, 10,000 British, 8,000 French, and 3,000 Italians. The allied forces in the vicinity of Taku amount to 18,000 men. The aggregate is 97,000 men, and it is believed that one of the best informed of the naval authorities at Taku estimated that it would require a force of between 70,000 and 100,000 men, and that our admiral (Kempff) concurred with him.

#### China's Rulers

Hien-Fung, Emperor of China, died in 1861. The real Empress was his wife, Tse-An; but the present Dowager was the mother of his only son, Tung-Che, heir to the throne, but a minor. The two women joined with Prince Kung, and formed a triumvirate which ruled during Tung-Che's minority. He came to the throne in 1873, but died two years later, leaving a widow who was expected to become a mother soon after. This widow, whose name was Ah-Lu-Te, should have become Regent, but the present Dowager quickly seized the reins of government, and it happened that Ah-Lu-Te died before her child was born. It now devolved upon the Imperial Clan to choose an Emperor. It is a law of China that the succession to the throne must always go to the next generation from that of the ruler whom he is to succeed. The Dowager managed to have Tsai-Tien, her own sister's son, chosen, not as permanent successor, since he belonged to the same generation as Tung-Che, but as a sort of *locum tenens*, that he might provide a true heir in the generation following. He took the name of Kwang-Su, and at the time of his succession was less than four years old. That was in January, 1875. The two Empresses assumed the Regency, but Tse-An died in 1881, and the present Dowager was sole Regent till 1889, when Kwang-Su reached the legal age for the succession. The Dowager went into nominal retirement, but was the power behind the throne. Two years ago Kwang-Su grew weary of the old woman, and began to assert his rights. He issued several edicts of a progressive nature, made friends with the Chinese reformer, Yang-Yu-Wei, and startled China from its slumber. Then this extraordinary woman showed her power. She persuaded Kwang-Su to issue an edict declaring that he was incompetent to rule, and requesting her to assume the reins of government again. She was quick to respond, and made short work of ineffectual reforms and radical reformers. Next she declared that as

Kwang-Su had not provided an heir to the throne, he ought to give place to some one else. The Imperial Clan was summoned and the Dowager had them select Pu-Chun, son of Prince Tuan, and grand-nephew of the former Emperor Hien-Fung. That occurred in January of the present year. Instantly there was an unprecedented protest against this action and a vigorous demand that Kwang-Su's rights should be respected. To these manifestations of disapproval the Dowager made answer by putting to death as many of their authors as possible, and by keeping Kwang-Su a close prisoner. The result was a widespread revolt against her rule, which this consummate manipulator has transformed into a revolt against all foreigners. Naturally Prince Tuan sided with her, for his son was to profit by her acts. This is the Tuan of whose cruelties and massacres we are now hearing. It was he who commanded the Chinese troops when they fired on the foreign quarter in Tien-Tsin. Whether he is an antagonist or an ally of the Dowager, remains to be seen. Her future career depends very largely on the relation which these two people sustain. Whatever the result may be, Tse-Hai-Tuan-Yu (for that is the Dowager's name) will always hold a unique place in the annals of China.

#### Escaped from Kumassi

It was on the 11th of March that Sir Frederick Hodgson found himself closely besieged in Kumassi by many thousands of frenzied natives burning to wreak vengeance on the man who had come to carry away their Golden Stool. The Government house at Kumassi is built of stone and is impregnable to an enemy unprovided with artillery. Several rescue parties have broken through the besiegers, and the force had increased to seven hundred men, when Sir Frederick dextrously circumvented the natives and led six hundred of his force out of the trap. He is now safe at Atekwata, and will join Major Willcocks who is on his way to Kumassi to relieve the one hundred Haussas left there under the command of Captain Bishop. This puts a much better face on a desperate situation, and if Sir Frederick can retrieve the blunder he made when he started on his ill-timed quest, he will prove himself a worthy successor of Sir Francis Scott, who won such signal triumphs in 1873-'74. Had the British Foreign Office respected the promises he made to the natives, it is claimed, there would have been no trouble with the Ashantis.

#### Chinese Facts and Rumors

The civilized world has rarely known a week of more intense suspense. Many rumors, from widely separated sources, have been practically unanimous as to the consummation of the terrible tragedy in Peking. More than half the world has been prepared to believe that over a thousand foreigners have been butchered there, and that all the foreign ambassadors, with their wives, families and attachés, have met the same fate. Germany has reason for believing the report that her Minister was killed about June 19, for his name has been included in almost every despatch that has been given out. England appears to have given up hope

until Admiral Bruce sent a despatch that Prince Ching, formerly head of the Chinese Foreign Office and commandant of one of the Peking garrisons, had started a counter revolution. As his garrison consisted of about ten thousand comparatively well-drilled troops, it would be possible for him to afford some protection to the legations. France seems disposed to take the same view, for M. Delcassé, Minister of Foreign Affairs, recently said that so far as he was informed there was no government in China to which a declaration of war could be addressed. If it be true that there is division among the Chinese, it is the most hopeful augury that could be announced. The allies would find their task much easier. Prince Ching has good reason to oppose the usurpation of Prince Tuan, and is wise enough to know that not even the Manchu dynasty is strong enough to make war upon the whole world. He has not forgotten how quickly Japan's modern methods triumphed over China's antiquated plans a few years ago. There is nothing improbable in the report that he is in rebellion against the reign of terror that has been inaugurated. Up to this writing nothing is known of the fate of the foreigners in Peking—all reports to the contrary notwithstanding. Shanghai breeds rumors to which Sheng, who is in charge of the post and telegraph service, gives wide circulation; but whatever comes from Shanghai may wisely be held in abeyance till confirmed from other sources, and whatever comes from Sheng may safely be set down as false. There is very little on which to base the hope that the worst has not yet happened, but, as yet, there is no absolute proof that it has.

#### Events Worth Noting

President McKinley will be officially notified of his renomination on Thursday morning by the committee appointed for the purpose by the Republican National Convention.

The fire losses in the United States and Canada for the first six months of 1899 were \$65,699,750; for the corresponding period of 1900 they were \$103,298,900. This tremendous increase, after two years of heavy losses, will inevitably force many fire insurance companies out of business.

President Diaz, to whom was referred the selection of the time for the meeting of the Pan-American Congress in the City of Mexico, has named Oct. 22, 1901, as the date. Every republic of the three Americas has accepted the invitation to be represented.

The army transport Burnside is now in New York where she will be fitted out as a cable ship, at an expense of \$130,000, and sent to Manila with three hundred miles of cable for the extension of the service in the Philippines.

Mexico has a new steel company, with a capital of ten million dollars, which is now purchasing machinery in this country for a new plant to include two blast furnaces with a daily capacity of 400 tons each, and three open hearth furnaces of thirty-five tons each. Steel bridges and steel rails will be manufactured on an extensive scale.

Senor Castilla, who took a prominent part in the Spanish-American peace negotiations, has been appointed Spanish Ambassador at Paris by the Queen Regent.

The British Ministry has appointed a committee to investigate the South African hospital scandal. It is reported that out of 1,150 Canadian troops, 800 were stricken with enteric fever, mostly due to the putrid water at Paardeberg.



## WHAT ARE YOUR PLANS?

"WHAT are you doing?" "What are you prepared or preparing to do?" are always pertinent questions. "What course are you choosing?" may have special significance just now. In our churches are many young people just graduated from school or college, who are looking out to see what the world has for them to do, and asking themselves what they can do or ought or wish to do. There may be mistake in motive or choice of life. The temptation often is to seek ease or elegance, to avoid risk or hardship. We want something that will pay well and not involve long delay. On the other hand, there may be a shrinking from responsibility, a choice of quiet or even obscurity. But it is not well to sing or pray, "Keep me little and unknown." There may be more of selfishness than of humility in shunning responsibility. It is the spirit of monk and nun which shuns the rough, hard work of life and shuts one's self away from the world to tell beads and mutter prayers. We have no right to live so that nobody will care what we say or think in politics or religion. Every avenue by which one may reach his neighbor ought to be improved. Every faculty by which good may be done should be made strong, alert and active.

No one has a right to be a cipher. God holds each one responsible for what he receives and for what he may develop — for the talent and its use. Don't mistake pride for humility, the fear of failure for unselfishness. Be willing to use for good the talent you have, great or small. We are not condemned for not doing great things, but for non-use or misuse of talent; not for having but one talent, but for its napkin-wrapping.

Neglect to use is dangerous because no man can be sure whether his talent is great or small — whether it be one or ten. No matter. One or ten, great or small, God committed it to you. You are His steward. And more than that, great and small are terms in human language whose significance may be utterly reversed in the light of Divine truth. Kings may be pigmies, and obscure and lowly saints the peers of archangels in the heavens. No matter. It is ours to do; it is God's to make the award.

The church of God is suffering for the want of constant, careful laborers; for members who will take the common places and do the common duties of Christian life. The man who fills the inferior place well may be worth more than he who "rattles round" in a high position which he cannot fill. Greatness is not in the place you occupy, but in the way you fill it. Fill it full, to overflowing. Don't wait to be called or urged. You have not been seen yet, it may be — not measured, surely — nevertheless you may be needed. You see a place to work — that is your call. Do not scorn a humble niche. Make it a place of power. The brakeman has in his hands the safety of a whole train, and, in the crisis of disaster, heroic opportunity. Take your place — fill it.

The choice you make at this outset may determine all your future; the spirit you manifest may shape immortal being.

Choose with humble courage, with daring self-denial, in the fear of God and the love of humanity.

## VACATION TIME

A GROWING consciousness of the rightful demands of rest and recreation is one of the most marked characteristics of American life today. And this consciousness, permeating all classes, is working itself out into practical recognition in many ways. Not only the brain-workers, but the body-workers, the toilers in industrial and mechanical occupations, are demanding more time for recuperation of vital force, for leisure, for life-sweetening recreation and social intercourse. The vacation idea is in the air — using the word vacation in its broad and inclusive sense of respite from accustomed toil. The constantly growing and prevailing demand for shorter hours of labor, for a less slavish and life-consuming working day, is one very distinct manifestation of the vacation idea. Then there is that wholesome and gratifying desire among the people for more holidays and more healthful ways of using them — a desire whose only unfortunate feature is the fact that it is encroaching more and more upon the sacredness of the Sabbath, making it more and more a day of recreation rather than of devotion. But we are not without hope that the time is coming — heralded even now by the Saturday half-holiday in summer — when the entire working population of the United States will be granted a weekly holiday, in addition to Sunday, to be used for purposes of physical and mental recreation.

But it is among the mental toilers, or, perhaps, we might better say the professional toilers, that the vacation idea is most deeply rooted and most steadily growing. It finds its natural expression in the annual summer exodus from city to country — that exodus which has now become such a vast tidal wave of human life and interest that all the enterprises of the nation are adjusted to conform with it. Everybody knows what is implied by that potent phrase, "the vacation season" — how the professions close up shop, or run their machinery with the least possible pressure that will keep the wheels turning; how trade slackens, and shopkeepers gladly permit their employees to take turns in seeking needed recuperation; how the city life ebbs to its lowest, and the country life floods to its highest; how the outgoing trains are crowded to suffocation, and the incoming trains rattle along with half-empty coaches. The country bourgeois and rejoices in the vacation season; the city droops and languishes.

We are now at the height of the annual exodus from city to country; and it is a fitting time to consider the problem, which is ever of paramount interest to Christians, how this great outward-rushing tide of human life and activity may be made to minister to righteousness. What is the moral and religious influence of the life of the city upon the life of the country, when the two are thus brought into direct personal touch? If we may judge from the testimony of the most intelligent country people, it is in the main helpful and uplifting. The country gets stimulus, helpful sympathy, new ideas, enlightenment

and mental expansion from contact with the life of the city, under circumstances which make the country, in a certain sense, dominant and superior. When the country goes to the city for mental expansion, it goes somewhat as a suppliant and an inferior. But when the city comes to the country, seeking the good things which can be found nowhere else, there is no sense of restraint and inferiority on the part of country people, no feeling of arrogance and superiority on the part of the city visitant. They meet on the ground of common helpfulness and mutual advantage, and their intercourse is pleasant and profitable.

It is this perfectly natural and mutual sympathy between city and country, when their meeting-ground is the country, that enables the moral and religious life of the town to do so much for the corresponding life of the country. The city minister, the city church member, coming into the country, may bring to the rural community all that is richest and most helpful of the fruits of religious work as conducted by modern methods; the wealth of personal piety; the stimulus of moral example — all these, without the slightest suspicion of proselyting, or condescending, or "institutionalizing" — things to which country people are exceedingly averse. And if the city Christian goes forth upon his vacation in the right spirit, he will join hand in hand with the country Christian in the latter's work, humbly and fraternally seeking to turn his influence into established and natural channels. He will not try to revolutionize, but rather to fraternize; and if in this quiet, sympathetic way he can introduce any better methods for the advancement of the moral and religious life of the country, well and good. But he should always seek to work through the leavening power of influence rather than through the crude force of dictatorship.

By cheerful, sympathetic, helpful living; by suffering his candle of enlightenment to shine, but never exciting the coals of a supposedly superior knowledge by the bel-lows of egotism; by brotherly interest and helpfulness in all good works and words for the Master's sake; by the simplest and sweetest policy of give and take, the city Christian may do a work of large and permanent value every summer among those to whom he goes seeking the health, the suggestion, the interest and pleasant associations of country life. His motive should be love, his motto co-operation. Thus vacation time may be to him, not only a season of helpful rest, stimulus and recuperation, but of blessed usefulness to the Master — a season upon which he may look back with gratitude as among the most fruitful periods of a faithful life.

## Another of the Elect Eight Gone

MRS. LEWIS FLANDERS, so well known these many years by the Methodist women of this city and vicinity for her active interest in missionary and other Christian work, died at her home in Brookline, July 1, in her 81st year. She was the widow of Lewis Flanders, whose memory is still fragrant among those who remember his good works. Mrs. Flanders had been a Methodist for sixty years. She was one of the founders of the Young Women's Christian Association of Boston, and also one of the eight women who or



ganized the Woman's Foreign Missionary Society of our church. In the Y. W. C. A. she was a director from the beginning, and at death a member of the executive board. She never had children. She was respected, loved, and trusted by all who knew her. She had been indisposed for five months before her decease, but her departure was quiet and peaceful.

Mrs. Flanders will be perpetually remembered and honored in the history of the Methodist Episcopal Church because one of the eight women who formed the Woman's Foreign Missionary Society. The others were: Mrs. Parker (of India), Mrs. Thos. Rich, Mrs. Wm. B. Merrill, Mrs. Thomas Kingsbury, Mrs. H. J. Stoddard (now Mrs. Orne), Mrs. O. T. Taylor, Mrs. Wm. Butler. Six of the eight now survive, Mrs. O. T. Taylor having died in 1894. It is gratefully recalled in this connection that Mr. Flanders heartily sympathized with these good women in their missionary efforts, and when the project of launching the *Heathen Woman's Friend* was under consideration and the thorny question that accompanied its issue was, "Who will pay the bills?" Mr. Flanders gallantly stepped forward, agreeing to supply any deficit that might appear in the financial exhibit at the close of the first year.

#### A Remarkable Address

IN this issue we devote several pages to an address upon "The Black Man," delivered by Rev. Dr. L. T. Townsend before the Boston Preachers' Meeting. A residence of several months last year in Atlanta, Ga., as instructor and lecturer in Gammon Theological Seminary, afforded him an admirable opportunity to study the Negro problem at first hand. The New Englander's traditional view of the Negro, so ardently cherished, was enlightened and modified by the facts in the case. The very great value of Dr. Townsend's paper, therefore, is that he is comprehensive, informational, brotherly and just — just to the South as well as to the Negro. The man who becomes inflammatory and abusive toward the South in discussing this question is usually some one who has never been in the Southland and has no personal knowledge of the situation. We urge our readers, as good patriots and lovers of their country, to follow Dr. Townsend from the beginning to the end of his address. We need, indeed, not less ardent but more intelligent supporters of the cause of Negro education and elevation. It is an immense problem, and must be generously supported and borne for a century to come. Think, if possible, of eight millions of people in which illiteracy reaches 60 per cent.!

In a Conference on Education, held at Capon Springs, Va., since Dr. Townsend delivered his address, which called together some of the foremost educators of the land, and in which much good work was laid out, it was reported concerning the ordinary school for the Negro: "In hundreds of districts everything is unattractive — there is a cheerless school with the worst imaginable furniture, a wretched boarding-place, and a bare pittance for a salary in a school having a session of two or three months. In some cases the salary is actually \$10 a year. Moreover, in some localities there is no conception of what a good school is, and no person of culture in the community."

This glimpse at the real situation brings into view the excellent and imperative work which is being done by the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. Here is an organized educational force which is managed with special wisdom and economy, and every dollar given to this

Society does immediately what is needed for the Negro. The age of experimentation is passed; the time of enormous results has come. We repeat what we have so often and gratefully affirmed, after personally studying our educational institutions at the South at two different periods — there is no benevolence of the church that makes such large returns as the Freedmen's Aid Society. We notice that at the Conference at Capon Springs "excellent and timely action was taken in the appointment of a committee of information for the protection of generous people from imposition by the numerous unworthy beggars for Southern institutions that have no promising existence." We have little confidence, as a rule, in the itinerant beggar, even though he may carry episcopal authorization. A very large proportion of the funds collected by these special solicitors is used in "home consumption," and very little ever reaches the benevolence in question. Let those who desire to help the Freedmen's Aid and Southern Education Society make their donations through the regular channels.

#### THE BROWN CHAIR

HOW very seldom one encounters in this world a well-rounded man — a man of largest circumference, and, at the same time, most centralized individuality and character! Most of us, in order to be consistent, have to be narrow. We cannot harmonize things which are in the least unlike one another. But now and then a masterful spirit comes along, who can take unlikes, and even opposites, and so amalgamate them that one could never suppose they had had any differences to be reconciled. Such a man, or woman, is large enough to make the conventional distinctions of life — distinctions which bind all the rest of us with tyrannous power — seem petty and irrelevant. One is reminded of certain stylish women, who can wear the most clashing and incongruous colors, and, as the ladies say, "carry them off" with triumphant and dazzling effect. It is the triumph of individuality over conventionality, of large, self-controlled character over petty restriction. Christ was just so large and independent, so masterful, compelling, revolutionary, reconstructive. He was the finest and fullest type of the "well-rounded man" which this world has ever seen. How He rose above all the prescriptive and conventional restrictions of His time — and how small He made them seem! It was indeed mint, cummin and annis against divine manhood. He came eating and drinking; He came also fasting and praying. The world could not understand. Such things had never been reconciled before. And yet the marvelous harmony and consistency of His whole life! The petty distinctions of men went down like barriers of straw before His grand toleration, His breadth and depth of sympathy and of appropriative love.

The Brown Chair has known but one man, thus far in his experience, who could fairly be called well rounded after the Christlike type; and for him, alas! the narrownesses of this world no longer offer an opportunity for the assertion of a broader and more tolerant manhood. It fell to the Brown Chair as a gracious privilege to add a few words to the memorial of this Christlike man; and the memory of that service will long linger as a solemn joy. Only a few days since, the completed volume came to hand; and its simple narrative, told by the widowed mother, recalls with new vividness and power the secret of my friend's strong hold upon every life that came in contact with his. He was so

large of mind and heart, and soul, so broad in his views, so gracious in his sympathies, so optimistic in his feelings, so noble in his conceptions of God and man! Nothing that had an element of goodness in it seemed foreign to his soul. He loved earth and he loved heaven. He was always ready for either; and I sometimes think that there was no boundary line between them in his spiritual geography. Earth was for him only the narrow seacoast of heaven; and when he had gathered a few shells there, he would cross the strip of sand and enter the illimitable green meadows beyond.

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So also in this man's mind, I feel assured, there was no vital distinction between the Heavenly Father and His children, between man and angel, between sonship on earth and sonship in heaven. In his conversation concerning the things of the spirit he never spoke about "going to God" any more than he spoke about "going to heaven." For he believed that we are all in God, if we are reconciled with Him, just as we are all in heaven if we have so lived as to make earth heaven's beginning for ourselves. In a word, any conventional distinction which imposed remoteness upon a blessing was to him an outrage upon the sons of God. He believed in the immediateness of all good things; and any theory or theological tenet that denied the immediateness of good was to him an abomination, a libel upon the Divine love, to be antagonized with all his soul and strength.

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This broad-minded and broad-souled man — as the reader, I think, must have already divined — was a minister of the Gospel. I will not give his name, for I doubt if it would be familiar to any reader of the Brown Chair. Yet my friend during the greater part of his life occupied important city pulpits and preached to large and devoted congregations. But his power was in his personality; and that is a quality which does not often get itself reported far beyond the range of a man's visible and audible presence.

A remarkable personality was this — remarkable in its many-sidedness and absolute consistency. Few men, for instance, love both nature and mankind with an equal intensity. One usually excludes to some extent, or even occludes, the other. But this was not the case with my friend. He loved nature and man equally; and his love for both was something surpassing. Take this fragment from his journal as an evidence of his feeling toward nature, and how that feeling constantly led him back to the personal element behind nature:—

"I lay upon a slope and loved everything I saw. The bits of stone and grains of earth were dear to me, simply because they were things. Their existence was a sweet fact. I felt no need of added charm to win my love. They were real, firm, substantial existences. Is not that enough? Not only every living, every created thing is a God-thought. How refreshing to be taught by plain facts to yield to the simplest impressions, to draw from nature instead of putting into it — to follow the order of things instead of the order of thought; for the order of things is the order of God's thoughts, and should be of ours."

Or, again, this passage, with its lotty emotion and spiritual uplift:—

"There are times when nature seems all in all to me. Yet I feel the human element and the charm it adds to the harvested fields, the smooth lawns, the cottage hid in the trees, the slender thread of a wood path, with the memory of those who have shared such scenes with us. Besides that comes the 'still, sad music of humanity.' . . . And to these comes something from the whole, a gleam, a spirit, a presence, which



rests on me with ineffable charm, touching the deeper springs of life. At times it creates an ecstasy almost wild, at other times a strange, sweet melancholy, as if it met outward wants only to wake deeper ones within. It seems to put me in touch with all things, even with myself. The woods and hills and water seem translated into my own inward landscape, and into every fibre."

And how illuminating is this reflection upon "Society and Solitude:"—

"Society or solitude—which shall it be? Your question is wrong. It is not *either*, or—but *society and solitude*. You should not divorce them. Society alone dissipates. Solitude narrows. Both must co-operate, as air and earth. Keep your roots deep in the dark soil, spread your branches wide in the open air. To eschew either is to live a half-life. If you fear either, something is wrong."

Here was an out-door man, who was yet a scholar and thinker; a lover of art in all its forms, and yet a deeper lover of outcast humanity; a poet and musician, and yet a most indefatigable and enthusiastic worker in city slums. He would take a fifty-mile walk on Saturday, and then preach a glorious sermon on Sunday. An oratorio or a symphony would throw him into an ecstasy of spiritual delight; and yet all for the "still, sad music of humanity" he went and lived among the poor in the tenement district of Baltimore, if perchance he might come nearer to some and lift them to a higher plane of life. He was profoundly interested in the World's Fair and in Adirondack camps, but more so in the grand cause of foreign missions, to study which he took a trip around the world at his own expense. He rejoiced in the bright side of life—in all innocent delights and recreations, in humor, in reading, in games, in social intercourse; yet how deeply and sweetly serious he was about all serious things! And no one saw more clearly than he the sober, the impressive, side of life.

A large, tolerant, broadly and deeply sympathetic man—how the world needs his kind, and how it misses them when they pass on to the broader and more appreciative life of heaven! May they help us all to broaden our horizons, to see with wider, clearer vision, as life draws nearer its heavenly dawning.

BROWN CHAIR.

## PERSONALS

—Rev. Hugh Johnston, D. D., pastor of First Church, Baltimore, has been granted a long vacation to visit Europe.

—Rev. H. E. Foss, D. D., of the First Church, Bangor, Me., has received a unanimous invitation to return for the sixth year.

—Secretary Thirkield was in Boston last week. He is full of his work—eminently the right man in a very important position.

—Dr. Herbert F. Fisk, of Northwestern University, has been spending a few days in Boston visiting his brother, Everett O. Fisk.

—Bishop Parker made a welcome call at this office last week. The Bishop and Mrs. Parker are spending a few days with a niece at Beachmont.

—Booker T. Washington has been chosen to preside at the first meeting of the National Negro Business League, which will meet in Boston on Aug. 23.

—Rev. Frank P. Parkin, D. D., of State St. Church, Trenton, N. J., will spend his vacation, as usual, at Cottage City. His family are now there, and he will join them during August.

—Rev. and Mrs. W. D. Malcom will celebrate the fiftieth anniversary of their marriage, Friday, July 20, at 14 Rublee St., St.

Albans, Vt. Friends who cannot be present are invited to write.

—Dr. Julius Soper will return to Japan in September.

—Dr. Louis Albert Banks, of Cleveland, will have charge of the camp-meeting at Lancaster, Ohio.

—Rev. T. M. Hudson, of Bombay Conference, and pastor at Mahi River, India, died of cholera on June 27.

—It is announced that Rev. George Elliott, D. D., of Pottsville, Pa., will become the next pastor of Central Church, Detroit.

—Dr. and Mrs. C. C. Bragdon and Miss Belle are leisurely returning from Pasadena, Cal., by the way of the Canadian Pacific. They expect to reach Auburndale about July 25.

—Columbus (Ohio) Methodism gave Bishop David H. Moore and wife a reception, June 21. Bishop Moore was formerly a pastor in that city, and is much beloved in all that region.

—The trustees of West Virginia Conference Seminary elected Rev. John Wier, D. D., of the East Ohio Conference, to the presidency of that institution, to succeed Rev. S. L. Boyers, who lately resigned that position.

—The board of trustees of Grant University at their recent meeting conferred the degree of Doctor in Divinity upon Rev. James M. Taber, Jr., formerly of the New England Southern Conference, now pastor of First Church, Chattanooga, Tenn.

—We were favored last week with a visit from our occasional Pacific Coast correspondent, Rev. S. L. Hamilton. He was heard at the Epworth League Convention at Lynn in the interest of the International Epworth League Convention which is to be held in San Francisco in 1901. Dr. Hamilton has awakened a general and eager zest among New Englanders in the coming convention at the Golden Gate.

—Rev. Dr. R. L. Greene, of Lynn, delivered the Commencement address at Bridgton Academy, Bridgton, Me. The *Bridgton News* speaks in very high terms of the address and of the hearty reception given the speaker by all the townspeople. Dr. Greene attended school at Bridgton on his return from the war, and commenced his preparatory studies at the academy. Hence the people have been deeply interested in his career.

—The *Michigan Christian Advocate* of last week says: "The Republican Party of Michigan has nominated a Methodist for governor, a real Methodist in the person of Aaron T. Bliss, of Saginaw, whose praise is in all the churches, especially for his brotherly spirit, his liberality toward Albion College, and for his general benefactions. Michigan has never had a Methodist for governor. The Prohibition Party has several times nominated good Methodists for that high office, but has never yet elected one. Of course Brother Bliss is not yet elected."

—Rev. W. W. Foster, D. D., father of Dr. W. W. Foster, Jr., of Rust University, died of apoplexy, on the morning of July 4, at his residence in Round Lake, N. Y., at the age of 79 years. For fifty-four years he had been an honored member of the Troy Conference, and for the last nine years a superannuate, preaching frequently as opportunity came. He had engaged to supply a pulpit for the summer, and was preparing a sermon for next Sunday from the text: "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good," when the Master called him home. He was a good man, clean in character, faithful in service, a student of the Scriptures, and an

excellent preacher. A host of warm friends are saddened by his departure.

—Rev. Dr. and Mrs. M. V. B. Knox, of Wabpeton, N. D., arrived in Boston last week, to spend some time among their many friends in New England.

—Henry Wade Rogers, LL. D., late president of Northwestern University, has accepted an invitation from Yale Law School to take the place of Hon. E. J. Phelps, deceased, as instructor in the law department of Yale University during the coming year.

—Last week's New York *Observer* devotes generous space to what it terms "Pastor and People in Earnest—a successful Methodist church led by an efficient minister." Then follows a description of the work done by Calvary Methodist Episcopal Church, New York city, with a fine portrait of the pastor, Rev. W. P. Odell, D. D.

—Rev. Foster C. Anderson, an alumnus of Boston University School of Theology and member of the East Ohio Conference, who has been supplying at Marshfield, leaves Friday, July 13, to take charge of the work at First Church, Ashtabula, Ohio. The vacancy at Ashtabula occurs through the appointment of the pastor, Rev. S. Burt, D. D., as presiding elder of Youngstown District.

—The *Advance* of Chicago says: "Fifteen years ago a man was killed at Khartoum who, if he were now living and trusted as he once was, could bring to an end in a short time the troubles which now afflict China, and the world through China. 'Chinese Gordon,' if he were allowed to follow his own policy, could walk through the provinces of China with his light cane in his hand and a few thousand trained soldiers at his back, and 'The Society of the First' would not long be able to lift a hand against him."

—Rev. M. F. Bridgman, of First Church, Calais, Me., writes under date of July 7: "We are in the midst of sorrow and loss to our church and Sunday-school in the death of one of our oldest and most respected members, William J. Fleming, who passed away very suddenly, Thursday evening. He had just returned from class-meeting, where he gave a very cheerful and helpful testimony, to which, in response, was sung, 'My heavenly home is bright and fair.' He went home, had family prayers, and retired, and in thirty minutes had gone to be with Jesus, waving a fond 'Good-by' to his wife. He was superintendent in this school for thirty-four consecutive years with great acceptability."

—We are greatly pained to announce the death of Miss Eva Mary Lindsay, daughter of Rev. and Mrs. George D. Lindsay, of Waterville, Me., who entered into rest July 2, aged 23 years. She was a young lady of charming Christian character and of marked literary ability. A promising student at Kent's Hill, she was obliged nearly four months ago to relinquish her studies on account of ill health. She was a great sufferer during the seventeen weeks she gradually faded away, but was calm, peaceful, and victorious to the end. The parents and the two sisters and brothers will receive tender and prayerful remembrance in their bereavement.

—Miss Anne W. Lamson, formerly a teacher in the Bangor public schools and for eleven years the superintendent of a large home for children in Washington, has been secured as matron for the Wesleyan Home for Missionaries' Children. There are still a few vacancies in the Home, and missionaries desiring to place their children there should apply as early as possible to Miss Clementina Butler, Newton Centre, or to Miss Clara M. Cushman, Newton. Miss



Evelyn Duff, who has been in the Home for several years, sailed for Jamaica, July 6. The many friends she has made in this country will follow her with their prayers that she may prove a blessing to many in her island home.

### BRIEFLETS

We are enabled, this week, to publish another of those specially illuminating and faith-making contributions from the pen of Dr. Daniel Steele.

We quite agree with the *Springfield Republican* when it says: "It is better not to try to make rules for other people in regard to the small things of life. There are enough real sins to fight without quarreling over peccadilloes or converting harmless acts into sins by a majority vote."

It is gratifying to learn that the session of the Boston Preachers' Meeting for Oct. 8 will be devoted to a consideration of the Twentieth Century Thank Offering movement, and that Dr. W. F. McDowell, late Chancellor of Denver University, has been secured as speaker. On the next following Wednesday he will also deliver the Matriculation Day address at the Boston University School of Theology.

The eleventh annual report of the New England Deaconess Home and Training School is a very interesting and valuable document, made attractive with photographs of superintendents of departments and deaconesses, and containing reports and statistics which show a year of encouraging progress. The corresponding secretary, Rev. Dr. T. Corwin Watkins, says: "We look for a wonderful development of the deaconess work in the next quadrennium."

A full report of the Epworth League Convention at Lynn will appear next week, prepared by Dr. Kaufman, editor of the League Department. The next HERALD will be made the regular League number for July, instead of the last issue as usual.

The New York *Sun* last week represented Rev. Dr. E. M. Mills, secretary of the Twentieth Century Fund, as saying that more than one-third of the \$20,000,000 has been raised and that \$3,000,000 of this has been secured by colleges and seminaries. "The Ohio Wesleyan University heads the list with \$505,000. Syracuse University, which guaranteed to raise \$250,000, has met with such generous responses that it hopes to be able to double that amount."

One of our loyal and intelligent Methodist laymen finds in the following paragraph an explanation and a suggestion concerning the much-talked-of falling off in membership in our denomination: "President Tucker's suggestion that the time has come for parsons to drop scholarships and 'higher criticism' and settle down to good old-fashioned preaching if they want to get the churches full again, is as frank as it is full of common sense."

It is gratifying to observe that the names of the editor and assistant editor of the *Western Christian Advocate* appear in their proper place without any titles—a practice first inaugurated by the present management of ZION'S HERALD.

How shall the intelligent pulpit and the intelligent pew come to understand each other better? If they saw eye to eye, the preaching would be different and, we are sure, much more effective. A generous-

hearted, intelligent layman said last week in our presence: "I am not helped, as a rule, by the doctrinal or the sensational sermon in which some current event is exploited. I want the minister to bring me some thoughtful, practical message out of the Bible, warmed by his own heart which has caught fire with the truth." The privilege of preaching the Gospel to hungry souls is so great that ministers should give their days and nights to preparation for it.

Rev. John Elliott notes in the *Presbyterian Journal* that there are over eight hundred Presbyterian ministers without charges, "most of them pinched hard by the bite of poverty." Such a noteworthy fact brings our itinerant system into conspicuous comparison. A plan which provides every church with a minister, and every minister a church, can well endure criticism on some of its minor features.

Rev. J. O. Knowles, D. D., presiding elder of Springfield District, is the member for the First District of the Twentieth Century Forward Movement Commission, appointed by the Bishops. Willis W. Cooper, of Kenosha, Wis., the new secretary of the Commission, has agreed to devote his whole time to the work without salary. This Commission has undertaken to encourage the renewal of old-fashioned Methodist revivals throughout the country, and to bring about the conversion of two million people before the end of the year 1901. We shall print, next week, the report of the Commission's first meeting.

Dr. Gilbert, the new editor of the *Western*, exclaims: "Dr. Potts frightens us by saying—and he ought to know: 'No editor can now enjoy a real vacation, for wherever he goes the demand for "copy" follows him, and his cares cannot for one moment be thrown off.'"

In conversation last week with a representative Methodist familiar with the work of the church throughout the connection and with those who stand for its leadership along intellectual and spiritual lines, he said the most notable personality in the Methodist Episcopal Church today, and the man who came out of the General Conference having lost nothing and gained everything, is Bishop Andrews. Our friend then went on to characterize the Episcopal Address, which was written and delivered by this Bishop. It was a remarkable paper, having, with the grasp of a Webster, the supreme message for which the church was waiting, and it has already exerted an incalculable influence for good upon the thought and life of the church. In all of which we most heartily concurred. It is not difficult to comprehend how different the result would have been had the Episcopal Address been inadequate and unsuitable.

Mrs. E. S. Jetts, of Hudson, has lately pledged herself to pay to the treasurer of Boston University \$100 a year for five years to enable our School of Theology to be one of the dozen or more theological seminaries that are uniting to open next fall in Jerusalem an American School of Biblical Archaeology. The announcement was made at the recent meeting of the trustees of the University, and a vote of thanks adopted with great heartiness. Such a school has been under consideration for several years, and its opening will be hailed with delight by all students and lovers of the Bible. Mrs. Jetts' own travels in the Holy Land prepared her in the best possible manner to appreciate the service which such a school would render to per-

sons called to the holy ministry. It is intended that so much of the gift as is paid during the period designated for the Twentieth Century Thank Offering shall constitute a part of that offering for Christian education.

### The Fate of Our Missionaries

THE lack of reliable information and the persistency of startling and confusing rumors make it impossible to apprehend the real situation in China, or to learn the fate of our missionaries. Whether any confidence should be given to the more cheering reports from China which are being received as we go to press, or whether they may not all be contradicted before this issue reaches our readers, we are unable to state. Desirous of securing the very latest information concerning the missionaries, we asked Secretary Leonard to give us the facts; and he replies very promptly, July 9, as follows:—

"I regret to say that we have no information that is satisfactory concerning the fate of our missionaries in North China. Putting together the despatches received at this office and those contained in the public press, I am still of the opinion that our missionaries are all alive. Of course, I have grave fears in regard to those that were in Peking when last heard from. I cherish the hope, however, that they escaped from Peking before the Boxers controlled the country between Peking and Tien-Tsin. I am awaiting an answer to a cable sent last Friday to Rev. Frederick Brown, at Chefoo, in which I requested the names of those he knew to be alive, and also those who might have been killed. If the cable is received during tomorrow, I will telegraph you its contents."

### THE WORLD'S TEMPERANCE CONGRESS

KATHARINE LENTE STEVENSON.

IT is a significant fact that the closing year of the nineteenth century should witness the gathering together, in the world's capital, of a World's Temperance Congress. Fifty-four years ago, in the year 1846, the first World's Temperance Congress was assembled in the same city, and one of the most interesting features of the present gathering has been the reception to the veterans of that earlier day. Few in number, their faces have the cheer which seems to belong by special right to those who have spent their lives in the espousal of an unpopular reform; and I am sure that there are many who came from the north, the south, the east and the west, who must feel that the Congress held for them no more inspiring moment than that which witnessed their meeting with Dawson Burns, Charles Garrett, Newman Hall, and others hardly less illustrious in the temperance reform.

The Congress which has just closed was brought together by the call of His Grace, the Right Rev. Archbishop of Canterbury, the Primate of the English Church. The response has been large and representative. Australia, America, Canada, France, Germany, Switzerland, Holland, Italy, Iceland, India, and I know not how many other countries, have been represented, in addition to the large number of delegates from the different temperance organizations of Great Britain. The meetings have been held in the various rooms of the Medical College on the Victoria Embankment. The morning meetings have embraced the entire Congress, but in the afternoons there have been at least three

[Continued on Page 880.]



## LIVING

"How to make lives worth living?"

The question haunts us every day,  
It colors the first blush of sunrise,  
It deepens the twilight's last ray.  
There is nothing that brings us a drearier  
pain  
Than the thought, "We have lived, we are  
living in vain."

We need, each and all, to be needed,  
To feel we have something to give  
Toward soothing the moan of earth's  
hunger;  
And we know that then only we live  
When we feed one another, as we have  
been fed,  
From the Hand that gives body and spirit  
their bread.

Our lives they are well worth the living  
When we lose our small selves in the  
whole,  
And feel the strong surges of being  
Throb through us, one heart and one  
soul.  
Eternity bears up each honest endeavor;  
The life lost for love is life saved and  
forever.

—Lucy Larcom.

HIGHER CRITICISM OF THE  
NEW TESTAMENT

REV. DANIEL STEELE, D. D.

ONE of the fundamental principles of that department of modern sacred scholarship called higher criticism is that revelation in both the Old Testament and the New, the Law and the Gospel, is in neither case a single act, but a process, the revelation being not perfectly understood until it is finished. To a majority of its readers the Bible is without perspective, like a Chinese picture. Its truths sustain no such relation as antecedent and consequent, cause and effect. Being destitute of logical coherence, they all seem to be of equal value, and thus dislocated they are available as proof-texts to sustain all sorts of theological errors. Heresies thrive on detached and unrelated fragments of Holy Writ such as, "Judas went and hanged himself," "Go thou and do likewise." This gradual unfolding of religious truth was a necessity not on the part of the Divine Giver, but on the part of the human receiver. When ex-President Harrison declared in the recent Ecumenical Missionary Conference that "Christianity is not an evolution, but a revelation," he did not intend to deny that there is a designed order in Christ's method of disclosing evangelical truth required by the natural and moral infirmities of men. This Christian statesman doubtless intended to deny the evolution of Christianity from beneath as a product of human thought, and not its orderly forthcoming from above by a process involving nearly a century. Jesus Christ did at the beginning of His ministry keep back those truths which could not be received at that time, but which could be received by His disciples toward the end of their three years' course of instruction. Yet even then He announced the incompleteness of His revelation, and promised that another Personality, the Paraclete, would lead them into all truth. To the writer, the New Testament about twenty-five years ago became a new book indeed when he adopted the idea of the progress of doctrine from the day that

Jesus preached on the Mount to the close of John's First Epistle, the latest voice of Scripture: "Little children, guard yourselves from idols." It greatly helps to show the fallacy of the liberalistic assertion that the utterances of Christ's apostles are of less value than His own declarations. In the light of the progress of doctrine they taught truths in advance of Christ's instructions. In other words, the Great Teacher from His seat in the heavens, through His Spirit-filled apostles, perfectly unfolds those truths which His disciples could not bear while He was on the earth—truths relating to Christian privilege under the pentecostal dispensation. The flippant assertion that Paul and James and Jude and Peter and John are of small account as teachers in comparison with Christ, that they are rush-lights in the presence of the king of day, is as unphilosophical as it is untruthful.

Even the three years of Christ's public ministry afforded scope for a marked advance in doctrine, as we will see when we study the prayer which He taught His disciples in His Sermon on the Mount. Writers and preachers whose eyes have not been opened to see this fundamental principle of higher criticism, the law of progress in revelation, insist that this is a perfect formula for prayer. They generally say, as John Wesley did: "This is a most perfect and universal form of prayer, comprehending all our real wants, expressing all our lawful desires; a complete directory and full exercise of all our devotions." This encomium has the beauty of rhetoric, but not the beauty of truth. It lacks one vital essential element. I need a mediator when I pray for forgiveness and when I seek communion with God. The Lord's Prayer does not "comprehend all my real wants." These words of Wesley give aid and comfort to that faith, or unfaith, which robs Christ of the crown of Godhood. It makes His name a superfluity in Christian worship. Says Rev. James Freeman Clarke, in concluding a course of sermons on this prayer: "It is a remarkable fact that the Lord's Prayer contains no allusion to the atonement, nor to the expiatory sacrifice of Christ, nor to forgiveness for His sake. It does not say forgive us for the sake of Christ or because of His atoning blood. We may therefore repeat the prayer which Jesus Himself taught us and know nothing of the atonement any more than of the Trinity. If these were essential parts of Christian experience, would the Master have omitted them when teaching His disciples how they ought to pray? Would He have said nothing of the doctrines which have been considered by the orthodox church as the most vital truths of Christian piety?"

These questions propounded by Liberalism, so called, John Wesley could not have answered, nor can any living theologian who ignores the idea of Christ's progressive development of doctrine. This implies that there may be for the present time an incomplete statement of the conditions of pardon and of communion with God. This is the case with the Lord's Prayer. It is an incomplete formula adapted to the imperfect development of the facts and the doctrines of the Gospel at that time. Jesus had not died, the just for the unjust, hence the atonement

prematurely taught in the prayer would have greatly perplexed the inquirers gathered to hear the Sermon on the Mount. Christ had not arisen from the dead, demonstrating His supreme divinity. Hence the words "in the name of Jesus Christ" inserted in this prayer would have so confused and bewildered His hearers that they would have rejected the entire prayer. Hence Christ wisely gave a defective formula for the time which should elapse before His atoning death, resurrection, ascension and enthronement at the right hand of the Father, evidenced by the gift of the Holy Spirit at Pentecost. But on the day before His death He completed the Lord's Prayer by adding the mediatorial element, "in My name:" "Verily, verily I say unto you, whatsoever ye ask the Father in My name, He will give it you." That the Lord's Prayer was an *ad interim* or temporary formula, is confirmed by its total absence from the Acts of the Apostles, from no reference to it in the Epistles, and from the fact that it was not used in public worship during the first three hundred years. This gives a complete answer to James Freeman Clarke and to all others who with the New Testament in their hands imagine that they can ignore the risen and glorified Son of God and then acceptably worship the Father whom He reveals. It may be deemed an ungracious act in me to say that the form of prayer universally received by Christians as perfect is radically defective. But Jesus Himself virtually makes the same admission when He says: "Hitherto ye have asked nothing in My name." He might have added, "because I did not teach you to pray in My name." In fact, Christ Himself was as yet not fully revealed. His name in its complete significance was not made known till His supreme Divinity was revealed by the events of the next fifty days; nor had His most intimate disciples present power to enter into its wonderful meaning as the fulcrum of the lever of prayer.

Again, the progressive evolution of Christianity is seen in the treatment of the Law by Christ and by His apostle Paul. The Jews worshiped the Law. They supposed that the Law was the ground of their salvation. Christ assures them in His platform of principles that He had not come to destroy, but to fulfil, the Law. But years afterwards Paul could not disentangle the Gospel from the burdensome and deadening ritual of Judaism without antagonizing the Law as the ground of acceptance with God, and boldly declaring that "we are not under the Law, but under grace;" that in the scheme of salvation the Gospel is the substitute for the Law, doing that which the Law had been erroneously supposed to do. In Jewish thought this makes the destruction of the Law the result of Christ's mission, inasmuch as it is the annihilation of all hope of salvation built on the plea of perfect obedience.

But there is no contradiction of Christ by Paul, who magnifies the moral law as the rule of life and treats it as eternal as God Himself from whose bosom it came forth. Nevertheless Paul's position is an immense advance, which was necessary to the perfect development of Christian theology—an advance which Christ could



not wisely make because His disciples could not then bear it. In this matter of the treatment of Law, if we deny the progressive revelation of the Gospel, we make it a bundle of paradoxes and contradictions. It is the aim of the higher critics to ascertain the exact dates of the books of the Bible in order to remove these perplexing puzzles which embarrass the ordinary reader.

I have an ever-increasing admiration of the matchless wisdom of Jesus as a progressive religious teacher when I consider His treatment of Judaism out of which His Gospel was evolved. Progress antiquates beginnings. It is human nature to call unprogressive people "old fogies" who cling to those rudiments which we have long ago left behind. But Jesus did no such thing. He always respected the religious tenets of His countrymen. He might have abrogated by His legislative authority the entire Levitical Law. But this before His Gospel was fully developed would have deprived them of any system of religion, and made infidels of them all. On the other hand, He did not command obedience to any distinctive Jewish precept as a safeguard against irreligion in this critical era of transition from the old faith to the new. He had a better way of retaining their respect for Mosaic institutes which were about to vanish away. Refraining from commanding obedience to their transitory religion, He diligently taught them the true spirit in which they should perform its precepts. When bringing a material gift, bloody or bloodless, to a visible altar, it must be with the spirit of fraternal reconciliation. When they sat in the synagogue they must have reverence for the teacher who sat in Moses' seat. If they thought fasting was acceptable to God, they should carefully avoid giving pride an ostentatious airing. This was the bridge from the transitory to the permanent over which Jesus led the sincere and believing Jews of that generation. Its Builder evinced infinite wisdom and supreme goodness.

It would be an immense gain, if as a result of higher criticism the Christian world would allow a reconstruction of the order of the books, especially of the New Testament, according to their dates, so that the whole world may have the benefit of this progressive development of revelation. It would correct many errors especially in respect to the enigma of the Apocalypse, which would have one Gospel and at least seven or eight epistles between it and the end. This would strongly sustain the preterist interpretation that its predictions were long ago fulfilled in the destruction of Jerusalem and the overthrow of the Jewish polity. Hence I welcome the most thorough investigation of the Holy Scriptures, especially by its friends, in order that there may be in respect to its text and its traditions "the removing of those things that are shaken . . . that those things which are not shaken may remain."

Milton, Mass.

— A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores

of grace from day to day as we need it. — Moody.

## WHAT IS TO BECOME OF THE BLACK MEN OF OUR REPUBLIC?

[An address before the Methodist Preachers' Meeting of Boston, June 11, 1900.]

PROF. L. T. TOWNSEND, D. D.

THE term "black man," as employed in this address, is not used to denote the color of the skin, but to indicate the racial descent of those of whom we are to speak; some of whom are as white as some of those who make up this audience.

And there are not a few of their number, especially among the more educated, who, whatever their color, choose the designation "black man" in preference to "colored man," "African," "negro," or "mulatto." Black man they feel is more distinctive. The sentiment expressed during the past winter by a member of the senior class of Gammon Theological School, who has scarcely a Negro feature and whose skin is almost white, is quite prevalent: "I wish I was as black as the ace of spades." He, with others, does not like the history that his white face betrays, for which, however, he is not responsible, and he preferred to do his life-work and get the credit for it as a black man, and not as one who has the reputation of being a half white man.

My personal interest in the black man, which was awakened many years ago, has been very greatly quickened during the past winter, while in closer contact with him than ever before, and amid environments that brought him into a prominence for observation, such as never before had come to me, except for a short time during the war against the Southern Confederacy.

But before deciding what is to be the future of the black man in our republic, we must consider for a few moments his

### PRESENT POSITION AND SURROUNDINGS.

And first, as you know, he is found in all the different States of the Union, but in large numbers in the Southern States only, whose mild climate is well adapted to his nature, and where there are opportunities for manual labor and abundant natural resources that as yet are largely undeveloped.

The black man has for a neighbor in the South the white man who was born and bred there, and who in many instances has caught the spirit of a new life, is entering into the improved order of things, and is responding to its influence in such a degree that the blighting effects of the Civil War, and the almost paralysis it induced, are coming to be among things that are past. This white man gives employment to the black man, and is really a better friend to him than are some of the new comers.

Another neighbor is the white Northern man who has gone South to better his condition and to enjoy the climate, which for eight months in the year has every advantage over that of the North. These new comers are mechanics, manufacturers, merchants, office-holders and office-seekers, men having money to invest, and various sorts of adventurers. The most of these easily take on the race prejudice against the black man, are the most bitter in their expressions of it, and in the great majority of cases, through policy or fear, side with and vote with the native Southern white man.

Another representative character is the Southern-born, poor white man, who, however, in the Gospel sense, is no neighbor to the black man. The energy, industry and capital that have come from the North, and the educational facilities now offered in all the Southern States, have availed but little in improving the condition of the typical

poor white of the South. As a rule he is still indolent and shiftless, and in his degradation talks of race superiority.

But among the new neighbors of the black man worthy of special mention are the Protestant preachers, missionaries and teachers, who under a divine call have gone South, and who, in some instances, amid danger and social ostracism, are working for the elevation of those whom the war left helpless, homeless and degraded.

The Roman Catholic brotherhood and sisterhood, as religious workers in the South, must not be passed unnoticed; they were early in the field, but at the outset had very little success in making converts among the blacks. Recently, however, in their house-to-house visitations they are said to be much more successful.

Such, in brief, are the surroundings of the black man in the South, and such the people who are his neighbors.

Your attention is next called to some of the different views that are held respecting what disposition should be made of this black man:

There are a few who argue that he should be exported to Africa or elsewhere, and be left to work out his own destiny as best he can. But, on the other hand, the majority of the better class of Southern white people are not in favor of the removal of the black man from the South. They have a kinder disposition towards him, and feel that for the present he needs the help of the white man and should remain where he is, although at the same time they do not hesitate to say that if he remains he must occupy the position of a servant; that he never can, and never shall, dominate the white man nor rise to a plane of social equality with him; that he may receive a common school education and should be trained religiously, but nothing more. There are only a very few Southern people, however, who would remand the black man to slavery — not that in their judgment he deserves anything better, but because they believe the South is better off without slavery. It remains, singularly enough, for a Northern preacher not only to argue for the disfranchisement of the black man, but for his re-enslavement also. Rev. Henry Frank, of the Metropolitan Church of New York city, a few Sundays ago betrayed an unjustifiable and profound ignorance of the situation by leading off in this new crusade. He says: "Judging by the history of the Negro for over four thousand years, we are forced to assert that the most fortunate circumstance that ever befell him was his enslavement on American soil. The free Negro often becomes a brutal beast, more dangerous in a community than a wild bull. I contend that the Negro requires, for his own sake as well as that of society, moral and legal restraint. He was a safer man when he was a slave than he is as a citizen. A section of country should be set apart to which all Negroes would be permitted to migrate and there yield themselves as slaves to such persons as would agree to possess them and give them humane treatment." The *Atlanta Journal*, a thorough-going Southern paper, in commenting on these remarks, says: "Mr. Frank is both right and wrong. When he pictures the superior condition of the Negro race under the old rule, he is right; but when he intimates a return in any shape to slavery, he is wrong. The Southern white man, freed of the incubus, will neither resume the relationship of master himself nor permit others to do so. The Negro is a free man, forever to remain so." And we may add that Mr. Frank has entirely lost sight of the new black man, or he never would have been guilty of such unwise utterances.

That the black man is to remain in the South, and is to remain there a free man as



long as the Republic lasts, may be regarded as an established fact.

Before answering specifically the question as to the future of the black man, we need to consider two other questions: 1. What is the black man? 2. What has he been doing in the last thirty years?

As to

#### WHAT THE BLACK MAN IS

there is a diversity of opinion. There are in the South white people, some of whom are educated and who bear the Christian name, who do not hesitate to say that the black man is scarcely a man at all, but is one of the lower orders in the scale of being. This view, however, may properly be dismissed with a single remark that it is altogether too late in the day to say that the black man is not a man, for there is increasing evidence that with an even chance he is an equal in some respects of the white man. To be sure, he is not a white man, and he does not care to be a white man. He is neither a Caucasian nor a Mongolian. He is a Negro, but that fact does not necessarily make him inferior. Whatever inferiority there is can be accounted for on other grounds. What we insist upon is that the manhood of the black man long since has been fully demonstrated. Natural science makes but one report. And on the field of battle, and in many of the competitive industries, he has shown himself the equal of both the Mongolian and the Caucasian. We remember that in the sixties, seeing the heroism with which the black troops marched to the front and assaulted the enemy's fortifications, the strongly prejudiced soldier of the North lifted his cap on the field of battle more than once in recognition of the black man's bearing and conduct, and in rough Northern accents he swore that the nearly two hundred thousand freedmen who helped bear the flag to victory never should feel again the planter's lash. And in the school-room the descendants of the black slave have compelled the acknowledgment that no child of any age or nationality, in view of their past history, have made more commendable advancement. And as teachers, as preachers, as proprietors of newspapers, as pharmacists, as practitioners of medicine, the black man is today taking rank in the South with the white man. On the platform he has but few equals.

A Southern gentleman — Southern in all his make-up — on leaving the hall in which Booker T. Washington, at the opening of the Atlanta Exposition, had delivered his remarkable address, said to a group of Southern gentlemen: "That speech has settled in my mind the status of the black man." The meaning intended was that the black man is a man, and not one of the lower orders of being. He is as much a man as is any one else, provided he behaves himself as well.

It has been what I esteem a rare life-work that I have had to do with the training of scores of the leading young men now in the Methodist ministry. The men who have gone from the Boston School of Theology are such as to give it, among any schools in Christendom, an enviable reputation; and yet in ability to give ready and accurate answers to questions, I care not how profound, if stated not in the abstract and if put into plain English speech, those black students in Atlanta, the blackest of them, I found to be the equals of the young men of our Boston School of Theology; and this statement means no disparagement to the splendid intellects that have graduated from that school. Nor am I alone in this judgment. A professor from Chicago University visited Atlanta the past winter and gave a lecture before the Theological School on the subject of bicotomy and tricotomy. After he was through, he

asked the students if they had any questions. Somewhat to his surprise, they began their questions and objections and kept them up until he was obliged to excuse himself in order to reach his train. But just before his going I asked this question: "Have you ever met any keener questioners?" His reply was, "Never anywhere on God's footstool." And these students, bear in mind, were the children and grandchildren of slaves who could neither read nor write.

Now, with these various facts before us, I for one have heard enough of this talk that the black man is *not* a man. That accusation, whenever and wherever heard, North or South, I shall feel myself called upon to resent.

We have now considered the environment of the black man, and his neighbors, and we have shown that he is not of a lower order of being. Let us next consider

#### WHAT THE BLACK MAN HAS DONE

in the last thirty or forty years; for what he has done gives at least a clue to what he will do in the future.

Not many more than thirty years ago the black man in the South was not only not an owner of property, but was himself a piece of property. "Starting in 1865 without a home and without a penny" — to employ the words of ex-Governor Northern of Georgia — "the black man has become a real estate owner, and in Georgia, taking that State as representative, the black man pays a tax on one-sixth as much as the whole State was worth at the end of the war. And in the entire South he is paying one-half as much in taxes as the whole State of Georgia paid the year before the war began." In other words, he is now paying taxes on twenty millions' worth of property in the State of Georgia. He is paying taxes on twenty-five millions' worth of property in the State of Louisiana, and on three hundred millions in the different Southern States. This certainly is not a bad showing when we consider, to use the words of Dr. Mason, that thirty years ago the Negro "started out at one end of the cotton-row, while the master at the other claimed the very clothes on his back."

But a still more encouraging and significant fact is that the black man as the years go on is losing none of his enterprise and industry. The assertion that has been reiterated again and again that he is "lazy and improvident; that the crops raised during slavery under compulsion could not and would not be duplicated in freedom," is proved to be without foundation. Prof. N. S. Shaler, dean of the Scientific School of Harvard University, a careful student of the social and moral condition of the Negro, writes concerning this subject in the last number of the *Popular Science Monthly*, as follows: "In considering the present condition of the Negro we may first note the important fact that he is hard at work. The productions of the South clearly show that the sometime slaves, or rather their children, are laboring even more effectively than they did in the time of legal servitude." "This," continues Prof. Shaler, "disposes of the notion that the blacks will not work without other compulsion than those needs which bend the backs of their white brethren. It is evident that the generation born since the war is laborious and productive up to, if not beyond, the average of men."

And this, too, should be noted, that the black man is today a master workman in all mechanical and industrial pursuits. In every Southern city where building is going on you will see black men doing the work as masons, carpenters and painters; in some instances they are overseers and even contractors. And in justice to the

leading native white men of the South it should be said that they stand thus far between the black man and the walking delegates of the various labor unions of our country, and will not allow those unions to exercise the tyranny that they do in our Northern cities. It is in a large measure due to the attitude of the white man of the South that the black man, in mechanical employments, is better protected and really has a better chance in Birmingham, Ala., or in Atlanta, Ga., than he has in Boston, Mass., or in Albany, N. Y. The *Washington Post*, speaking on this matter, says: "The day is not yet in sight when all the walking delegates on this continent can come between the Negro and the Southern whites of the old slave-holding class. The unions can, and in most cases do, keep the Negro out of their combinations, but the property-holder and employer will continue to give him the preference, all things being equal, or even approximately so. The dominant classes at the South have inherited a fierce hostility to any outside interference between them and those who work for them. It is a hostility which they will carry to very tragic lengths should the issue once be forced upon them. We venture the assertion that all the expert Negro carpenters, blacksmiths, cooks, seamstresses, etc., turned out by Booker Washington's college, and a dozen more of the same sort, will find immediate employment and opportunity at the hands of the high-class whites so long as Southern human nature remains as it is today." And it is a matter of fact that while there have been several attempts on the part of the trade unions to enter the South and crowd out the black man from the field of industrial pursuits, as he is slowly crowded out in the North, yet those attempts have been without success, except in New Orleans, where organized white labor along the water front has succeeded in displacing the black man from much work which formerly gave him a living.

An incident illustrating what we are saying occurred recently in Columbus, Ga. The mechanical engineer of the Eagle and Phoenix Cotton Mill Company of that city had discovered that the best workman employed by the company was a black man; so that when they began work on mill No. 3, this black man, with some authority, was directed to superintend one corner of the building. After a few days a delegation from the Northern white masons waited upon the superintendent and said they would not work longer under "a nigger foreman." Rather than delay the work the superintendent told the delegation to select a man from their own number, and he would give him the place of the Negro. They made their selection, presumably the best they could make, and he was put in charge. At the end of twenty-four hours the superintendent sent for the committee and told them he wanted a candid expression as to whether or not he had made a better selection for foreman in the Negro than they had given him in the white man. They admitted that the black man was the superior workman, but still insisted that they would not work under "a nigger." "You will have to do so or leave," replied the superintendent. They left for the North, and Southern white and black masons completed the work under the black foreman. All indications are, therefore, that the black man for the present at least has a chance to earn his living in the Southland, and we hope that this chance will remain until his children are educated, and until he can compete with white men in other vocations.

But there are other facts that give encouragement to the outlook. In business enterprises, both co-operative and independent,



the black man is making himself felt, and is winning for himself a place and a name. You will see in all large Southern cities provision stands, grocery stores and apothecary shops, whose proprietors are black men. There are two cotton factories in the South that are owned and managed by black men. They have organized and are carrying on nearly a dozen banks, some of which have gone successfully through financial distresses that strained to the breaking point banks that were controlled by white men. The black man, too, has gone into the newspaper business and is proprietor of three dailies and of two hundred and fifty weekly publications. In the work of education there is much that speaks well for the future of the black man, though there are some discouragements. Until 1865 he was not only not educated, but by the statute law of some of the Southern States it was a crime to teach him to read. It was not safe in some places and on some plantations for him to be found with a book in his hands. Now, however, he is not only permitted to read, but is provided with schools at the expense of the Southern States and is in the way of receiving the best professional education that any American or European university can afford.

Dating from the close of the Civil War the black man became almost frantic, certainly enthusiastic, in his efforts to gain at least the rudiments of an education. The spelling-book was in the hands of the poorest and the oldest, as well as in those of the youngest of them. Groups of black faces in every Southern State were seen gathered about field stumps on which pine knots were blazing, in the light of which black people took their first lessons in reading and writing. There was a sort of wild rush for an education. In 1866 twelve hundred students were enrolled in Fisk University alone. The result was, that in fewer than thirty years more than forty per cent. of the illiteracy of the black people in all the Southern States had disappeared. Such progress is quite unheard of among any other people on earth.

While it is true that this early enthusiasm for learning no longer characterizes the black man, still this people are in schools of the lower grade in large numbers. And this should be said to the credit of the Southern white man that he has done far more to place a common school education within the reach of every black child in the South than most Northern people give him credit for. In the last twenty-five years the Southern States, according to careful estimates, have expended more than eighty million dollars on the education of colored children. There are at present thirty thousand Negro schools in the South, containing between two and three million pupils, taught by Negro teachers, and upon which the Southern States are making a yearly expenditure of \$6,500,000. Now that is highly commendable. To be perfectly fair, however, we must add that there are in the South some white people who begrudge the black man even a common school education, and grumble at being taxed for it; they feel that learning to read and write is too much of an uplift for those who are born only to be hewers of wood and drawers of water. And we must say also that with scarcely an exception the Southern white man does not believe in either the necessity or expediency of the higher education of the Negro. But the Southern white man, we are sorry to say, is not alone in this view. Within a few weeks such men as Charles Dudley Warner and W. Bourke Cockran are found publicly taking sides against the college-bred Negro.

But let us look at a few facts. Statistics gathered by the Atlanta University and

published the past week show that year by year there is a steady increase of Negro college graduates, and that they are an honor to the University; it is also especially gratifying to learn that, while a few of these graduates become lawyers, physicians, pharmacists, dentists, civil engineers, business men and government employees, the great majority become teachers, preachers and missionaries; and, too, it is found that ninety per cent. of the blacks who graduate from Southern colleges remain in the South, and at least fifty per cent. of the blacks who graduate from Northern colleges return to the South and cast in their lot with the people of their own race. There are, too, nearly a thousand black pupils who graduate every year from the normal schools of the South and become teachers in Negro schools. Those who oppose the higher education of the black man are also confronted with other facts that make against their views. For instance, in our late General Conference there were nineteen doctors of divinity, sixteen teachers, two lawyers, five merchants, two contractors, two government clerks, and four physicians, who were educated black men, and the Conference at no time had occasion to be ashamed of these representatives. From our Medical School in Tennessee there already have gone out more than five hundred graduates who are proving themselves as successful in the practice of medicine as are the white physicians in the same communities. Seven hundred of the graduates of Atlanta University have just answered the question as to the amount of real estate held by them. The answers show that these seven hundred graduates are paying a tax on \$1,500,000 worth of real estate.

Now, are not these facts a sufficient reply to the Southern white man, and to Charles Dudley Warner and to W. Bourke Cockran, when they substantially reiterate the charge that the college-bred Negro is "a worthless, shiftless parasite?" The facts in the case do not support any such accusation, and we beg these men not to discourage any more the efforts that are making in our various Methodist schools for the higher education of the black men. There is up to the present time only one Negro college graduate for every sixty thousand of Negro population. Is there, therefore, any danger of a surplus of Negro college men? It is found that in almost every instance this one college man has become the centre of the culture and refinement in the locality where he lives. Shall we, therefore, break up these centres?

Notwithstanding the attitude of white men in the South and of some leaders and reformers in the North, we cannot believe the time is near when the higher education will be denied the black man, or be voluntarily given up by him. There is too much momentum in that direction, and the black man will not stop nor turn backward whatever Warner or Cockran may say to the contrary. And, too, we are confident that the providence of God that has made provisions in the past for the higher education of the black men will continue to make them in the future. White teachers from the North will not abandon the field, but will remain there, face the criticism and ostracism of the Southern white man, and for Christ's sake devote their lives to the elevation of an unfortunate and degraded race.

And you will pardon me for adding that if I had a few more years than I probably have to live, and did I not feel called to other work, I would not hesitate a moment to go into the darkest belt of the Southland and work there the rest of my life for the higher education of the black man. We believe that on the ground of patriotism, on the ground of philanthropy, and on

religious grounds, a grander field of usefulness cannot be found in this or in any other land.

In view, therefore, of the facts before us, we may say that from an educational point of view the future outlook for the black man is almost in every way encouraging.

But let us next consider the black man from

#### A POLITICAL POINT OF VIEW.

This phase of the subject requires more time than we have at command, though it involves questions of so great interest that we must call attention to a few facts that are of special importance:—

As you very well know, the black man at the close of the war, with scarcely any preparation for it, was made a citizen having equal political rights with his former master. In some respects this was a mistake—indeed, a political blunder. There should have been a property or an educational qualification, or both these. But this also ought to be said—the situation at the time was full of perplexity. On the one hand the black man was entitled to consideration; he had gone into the war at a very critical moment, and had fought with a most commendable bravery for the preservation of the Union. To have denied him citizenship and have given it to those who, by fighting the Government, had forfeited their political rights under it, would have been an injustice and a reward to disloyalty. But, on the other hand, to have denied citizenship to the intelligence and wealth of the South and have conferred it upon the black man, would have made the sectional breach so wide that it could not have been bridged in many generations. Hence it is not so very surprising that the Government removed the political disabilities of the white Confederate, and at the same time conferred citizenship upon the black man. The mischief that followed proved to be far more serious than any one expected. Political demagogues, unfortunately, were able to teach the black man that liberty is license, and that his chief aim should be to dominate the white man. The carpet-bagger was master of the situation, and in some instances was no worse than some of the Southerners who, left bankrupt after the war and without hope for the future, sought political elevation for themselves by fooling the black man and working for his vote. The black man was thus arrayed against the white man who might have been, and under other circumstances would have been, his best friend. He was taught to oppose everything that he thought the white man needed or desired. Hence the gulf between him and the white man has been deep, wide and turbulent. Hence, also, the white man reached a settled determination at length that he would not be ruled by the black man. He would cheat him out of his vote; he would legislate him out of politics, and would, if need be, resort to violence. And in a large measure he has succeeded. He has the political power of the South in his hands, and is maintaining it by fraud, by intimidation, or by violence, as best suits his purpose. He does not care to conceal or deny what he is doing.

An inspector of votes in Virginia told me that he deliberately and fraudulently changed the votes of two hundred Negroes in his district at the election of McKinley, and then added: "You would have done so had you been in my place." The black man in other instances on approaching the polls has been confronted with a dagger or revolver. The white man has seen no other practical course to save himself from the threatening tyranny of the black man. He, therefore, believes his course is right, and

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## THE FAMILY

## HEART OF THE WORLD

Heart of the world, who knowest all mysteries

That rule our mortal joy, our mortal pain,

Say whether deepest satisfaction lies  
In loving, or in being loved again.

Love treads no easy path; too soon it learns

The ache of patience and the pang of pride,

The deep unrest like thirst that burns and burns,

The craving hunger never satisfied.

But still for every wound and every sting,  
Wearily walking thorns and briars amid,

Love has for recompense this sweetest thing,

That it may love — and no man can forbid.

It is not given to every heart to win  
For all its passionate urgency love's reply;

There are who knock and never enter in,  
There are who lonely live and lonely die.

But every heart of all the hearts of men  
In this dear right has heritage and share —

The right to love, asking for naught again,  
Quenchless as sun, unstinted as the air.

Ah, marvelous rose with glory in thy breast!

Ah, stainless lily, wet with patient dews!  
Heart of the world's heart, tell us which is best —

To love or to be loved — we cannot choose.

— Susan Coolidge.

## Thoughts for the Thoughtful

Why turn each cool gray shadow  
Into a world of fears?

Why say the winds are walling?  
Why call the dewdrops tears?

— Adelaide A. Procter.

Nothing makes a man strong like a call  
upon him for help. — George Macdonald.

The doctrine of environment had its  
deathblow in the Garden of Eden. —  
G. Campbell Morgan.

Trust the Lord much while He is with  
you. Keep no secrets from Him. His  
secrets are with you; let your secrets be  
with Him. — Spurgeon.

If any work is really God's giving, and  
He puts it either into our hearts to devise,  
or into the power of our hands to do, no  
fear but He will also provide stuff sufficient,  
whether metal or mental. — Frances  
R. Havergal.

If you are a servant, make your employer  
feel that you are the most reliable person  
about the place. Joseph in jail was as  
reliable as when governor of Egypt. Cream  
rises to the top even if it is in a washhand  
basin. — Champness.

Through the vast solitudes of space, and  
through a chill exceeding that of Alpine  
heights, the earth advances along its pre-  
scribed path through the heavens, and  
toward a nobler destiny. So through the  
night of human sorrow and the chill of the  
world's cold air, we go on to the full fruit-

tion of our inheritance. There, the sun  
shall no more go down. The shadows  
which fall upon us now may disturb some-  
what our peace. There is eternal sunlight  
on the other side. Here, though our faith  
clings to Christ, it sometimes trembles.  
There it shall never falter, and nothing  
shall make us afraid. — ROBERT F. SAM-  
PLE, D. D., in "Christ's Valedictory."

Many favors which God giveth us ravel  
out for want of hemming, through our own  
unthankfulness; for, though prayer pur-  
chase blessings, giving praise doth keep  
the quiet possession of them. — Thomas  
Fuller.

Once there was a brier growing in a ditch,  
and there came along a gardener with his  
spade. As he dug round it and lifted it out,  
the brier said to itself, "What is he doing  
that for? Doesn't he know that I am only  
an old worthless brier?" But the gardener  
took it into the garden and planted it  
amid his flowers, while the brier said,  
"What a mistake he has made, planting an  
old brier like myself among such rose-trees  
as these!" But the gardener came once  
more with his keen-edged knife, made a  
slit in the brier, and "budded" it with a  
rose, and by and by, when summer came,  
lovely roses were blooming on that old  
brier. Then the gardener said, "Your  
beauty is not due to that which came out,  
but that which I put into you." This is  
just what Christ is doing all the time with  
poor human lives. — Forward.

There is always a conducting line for the  
living force. There is a rod for the light-  
ning. There is a possible grasp and bring-  
ing down of the Unseen Might into human  
affairs. There is a trolley-beam that  
reaches up and lays hold of the great vital  
currents of creation, and draws thence  
what it wants for the work, the act, of the  
hour. There is a faith that puts its hand in  
God's, and through which God's hand  
works the wonders that will. Life is fast  
shaping itself, though half blindly, and  
with many a misapplication, presumption,  
and blunder, to this marvelous relation.  
The man who stands upon a car-platform  
and holds the motor is in direct touch with  
the Divine. Here and there, possibly, one  
thinks of it. Each one, maybe, in his ob-  
scure sense of the mystery of it, feels more  
than he puts into conscious thought. If  
men could keep continual recognition of it,  
in every grasp they have of any life-force,  
every human being would be strong with  
the immediate strength of the Most High.  
Every soul would be a Moses. The time is  
coming. Here and there it has come.  
"Lay hold of My strength," saith the  
Lord. And a Saint Paul cries out exult-  
ingly, "I can do all things, through Christ,  
which strengtheneth me." — Mrs. A. D. T.  
Whitney.

Matthew the publican became a biog-  
rapher of the Son of God; Peter the fish-  
erman, who was at one time a traitor, became  
an apostle, and will live forever in the  
world's gratitude. Luther, the miner's son,  
the beggar boy, revolutionized Europe and  
the world. Wesley, the son of an obscure  
preacher, was the inspiration of "the evan-  
gelical revival." General Booth, who was  
no longer desired in his own church, led in  
the formation of new activities which are  
well called "the Holy Army." There are  
drudgery, sacrifice, misunderstanding, con-  
tumely, defeat, death; but what are these in  
comparison with the joy that is set before  
us? What Christ was men are intended to  
be; not simply bundles of passions and  
frailties bound to things unworthy, but  
men in whom Divine life will forever grow.  
This message thrills its way down the cent-

uries — we are to be fellow-workers with  
the eternal Father, with those who dwell in  
spheres of light, with the Master whose  
holy feet walked the valleys and trod the  
hills of Palestine, with the prophets and  
martyrs of all ages. — Amory H. Bradford,  
D. D.

The real necessity for us in spiritual  
things is that we should be busy in doing,  
not in looking about to see whether we are  
doing or not. Above all things, we must  
walk before God with truth, with a single  
mind. The smallest actions done for God  
tend to our sanctification. He tells us that  
it is so. Never pause to dwell on what you  
may feel in yourself, of weakness or of  
strength, but live on in that simple faith  
without squandering your energies or ana-  
lyzing your emotions. Do not imagine  
yourself to be weak because you feel weak,  
or strong because you feel strong. St. Peter  
believed himself to be strong, but was weak;  
St. Paul believed himself to be weak, though  
he was strong. You cannot be free except  
the Son shall make you free." Without  
Him you can do nothing. We are not suffi-  
cient to think anything as of ourselves, but  
our sufficiency is of God. — Bishop Hunt-  
ington.

As God doth kindly stay  
His rough wind in the day  
His east wind keenly blows;

So in the time of need,  
When hearts are sore and bleed,  
His dearest love He shows.

For all the storms He guides;  
On all the winds He rides;  
What we can bear He knows.

— Henry Alexander Lavelly.

## GOD'S WAY

HELEN FRANCES HUNTINGTON.

"BUT, Mr. Layton, it's no use trying  
to smooth things over. The one  
horrible fact remains — nothing in the  
world can alter that — I am a cripple, and  
my life is ruined. You can't make me  
see the justice of it, and you needn't try."

"I do not pretend to understand it, my  
boy," said Mr. Layton, gravely. "I wish  
I could make you feel that even this dis-  
appointment is for some wise purpose."

"Yes, I know what you would say:  
God sends sorrows to make us better or  
more useful. But I can't believe that; I  
never felt so hard and wicked in my life  
as I do now. It was such a cruel thing to  
ruin my life needlessly. I wanted to be a  
soldier ever since I knew anything, and I  
was so active and happy! Lots of bookish  
fellows wouldn't have cared half so much  
— that is, they'd get over it after a while;  
but to me it's the very worst thing that  
could have happened, and I'll never be  
reconciled, never!"

It seemed indeed that he never would.  
His misfortune had turned the bright,  
light-hearted lad of eighteen into an irri-  
table, morose, altogether different person.  
The accident was caused by a runaway  
team which dashed into his bicycle just as  
he crossed the road, and he was so badly  
injured that his foot had to be amputated  
just above the ankle, thus forever ending  
his hopes of a military career. Every-  
thing was done to make him forget the  
trouble, but instead he dwelt on it con-  
tinuously until he embittered not only his  
own life, but cast a shadow over the entire  
household.

Mr. Layton had done his utmost to  
revive Percy's interest in his Sunday-



school and class-meeting. The boy simply would not let himself be persuaded to take up the old interests. It always ended in vexed questions of why God had permitted the destruction of his dearest hope.

"I came over today expressly to ask a favor of you, Percy," said Mr. Layton, after a thoughtful silence, during which Percy stared gloomily out of the window. "I received this letter almost a week ago, and although I answered it, I feel unsatisfied about it because I was at loss for just what to say, and I am afraid it was rather a dry letter. John Waring, the writer, is almost a stranger to me; I met him at the Home where he had been sent from the hospital to recuperate after a spell of sickness. He went West as soon as he was able after that, and this is the first time he has let himself be heard from. Will you take this and write him a real boy's letter?"

It was a very brief missive, misspelled, and written in a cramped, painstaking scrawl:—

DEAR SIR: I have been thinking of writing to you ever since I came out to let you know what sort of a place I got. I have been here ten months and am getting used to it. It's a very lonely place, eighteen miles from the nearest railroad and ten miles from church. The farm is very big; there is four hands working on it besides me. The farmer who owns it doesn't care about anything but work, and we all have to work pretty hard to please him. When there's no field work we ditch and make fences. I make fires, feed and milk besides. I get up at four and go to bed when I get done chores, which is about nine o'clock. There is no other boys around here that I know off, and if there was I wouldn't have time to visit them. We have Sunday afternoon off every other week, and go to church with the farmer and his wife. I don't think I'll be a farmer; it is a pretty dull life. If you see the superintendent, please give him my best respects.

Yours truly,

JOHN A. WARING.

"That's what I call hard lines!" Percy exclaimed. "I shouldn't think he would care to be that sort of a farmer. No friends, no amusements—nothing but drudgery! What sort of a boy is he?"

"Naturally very bright and capable, but he has had no advantages, and had rather a hard time making a living for his drunken father; he said very little about it, but I understood as much from his general talk. His father died a week or so before he was taken ill and sent to the hospital, leaving him absolutely alone in the world. I wish you'd take this matter off my hands."

"I don't know what to say," Percy objected rather lamely. "I'll try, however."

Percy did try, but he found it harder work than he had supposed until he tried to put himself in the place of the friendless boy, and wrote just such a letter as he would like to receive—a long, cheerful talk about things of general interest to a boy; and by the time he was well under way he found he was growing deeply interested. As an afterthought he wrote that he would appreciate an answer.

It was a good letter all told. It arrived at the very hour of John Waring's greatest need. It was quite late; he had gone to his dreary little attic room and packed

his grip in readiness to be off when the house was still, for he had quite made up his mind to leave. He had contracted to stay a year, but he considered himself justified in changing his mind since the farmer had broken his agreement by driving him early and late without an hour's intermission. When the farm work was over and the others had gone to rest he had to do chores for Mrs. Ramsy, who had grown very weak of late.

Suddenly he heard Mr. Ramsy calling from the entry below, and when he appeared to answer him a letter came flying up the hatchway. And such a letter! It was like a rift of sunshine breaking into prison walls. He read it over and over, and lay thinking of it after he snuggled down between the cold blankets. He remembered it the first thing in the morning when he rose to make the fires. He went out to milk by lantern light as usual, and when he returned he found Mrs. Ramsy lying on the floor so still and white that his heart stood still with fear. But she was not dead; overwrought nature had simply given way. The doctor who came up from Hastings looked very grave.

"It is the result of overwork and neglect," he said. "I'll do my best, but I am not at all certain about the result."

"She warn't the sort to complain," Ramsy said, in a frightened voice. "If I'd known she'd be sick I'd let things go and helped her. She was always a great hand to work."

"It will be many a day before she works again, if indeed she ever does," the doctor answered, dryly.

"You don't mean there's any danger of her dyin', do you?" he asked, in a scared whisper. "Say, doctor, you don't mean that?"

"I am very much afraid she hasn't the strength to rally. I'll do what I can; the rest will depend on good attention."

"John must take care of her, won't you, John? She always took to you."

It was small praise, but it warmed John's heart toward the silent woman, and he vowed in his heart to do his level best for her.

While the doctor stayed he cooked and milked and churned, but after the first week another hand was put at the chores and he looked after Mrs. Ramsy, who had her medicine every hour and nourishment between times. Mr. Ramsy hovered restlessly between the field and home, always asking the same question: "Is she better?" The first words of praise John ever received from him were thanks for his tireless care of the invalid.

Mrs. Ramsy was wonderfully patient; she never complained of pain or weariness, but lay patiently silent day after day. "How good you are to me!" she murmured one day. "I wish you were my son. My own little boy died years ago. Such a dear little fellow he was!"

After that the ice was broken, and confidence established between them. John told her quietly of his lonely life and about his new friend in the city, and she had him read the letter to her, which pleased her almost as much as it pleased John himself.

"What a good genial letter!" she said, warmly. "You must take time to write a nice long answer. Poor boy! you've

had a hard year with us; we'll make it better after this, please God!"

He wrote the answer little by little at her bedside. He thought of so many things to say, but it was hard to put his thoughts on paper, and his effort looked very crude beside Percy's smoothly written, graceful letter.

Percy's next letter was even a greater surprise than the first. It suggested a regular correspondence. "It would add zeal to my studies to go over them with some interested friend," he wrote, pleasantly; "and if agreeable to you, I propose that we carry out a regular course of study along useful lines, as you say you like books."

"We'll help each other," Mrs. Ramsy said, enthusiastically. "I used to read a good deal before I was married, but since then we have thought of nothing but hard work. If my boy had lived it would have been different. I would have shielded him from such drudgery. It is not right to live as we have lived. You and I will begin over after this, John."

That was the beginning of happier days. Mrs. Ramsy improved very slowly, and Mr. Ramsy kept John in the house; and though he did not like the chore work for steady business, he found many opportunities to study with the help of the convalescent. Percy's long, delightful letters took a distinctly personal turn, which won Mrs. Ramsy's heart as well as John's, and made cheerful work of the studies. By and by they got things systematized and set aside the noon hour and after-supper hour for regular study. Mrs. Ramsy had a woman sent down from Hastings, and John went to work on the farm with renewed interest; but the study hours were not broken into. Mrs. Ramsy had made that rule, and her husband acquiesced quietly, whatever he may have thought of it.

But perhaps the one most helped was Percy himself. All the time formerly spent in football and bicycling and rough-and-tumble sport was now devoted to his correspondence, and so deeply interested did he become that he had little time to think of what he missed. Perhaps a hint of John's cheerfulness got into his own heart, for he began to realize that there were other good things in the world besides a military career. He found suddenly that he had not only a taste, but considerable talent, for composition, which led him to broaden his work into newspaper correspondence.

It was Mr. Layton who suggested it, and to him Percy confided his first success. "You can't believe how pleased and contented I am," he said, enthusiastically. "If any one had predicted it a year ago, I shouldn't have believed it possible. Why, I'm almost happy!"

The "almost" grew to a full realization. Percy's life broadened into still greater usefulness, so that there was no longer any time to bewail his misfortunes; indeed, when he thought of it at all, he found a compensation for every sacrifice. Instead of the athletic amusements he had mental recreation. If people noticed his slight lameness he was never made to feel it; even the old ambition to be a soldier was overbalanced by the keen delight of his literary work.

Then came his assignment to write up



a new industry in the far West, which opened the way to visit his friend in Nebraska. Three years had passed since he had written that first letter. It was at the close of a summer's day when he rode up the shady approach to the rambling farmhouse. A woman stood in the doorway shading her eyes from the direct rays of the afternoon sun. She had a patient face and kind eyes.

"Can I see Mr. Waring?" he asked, lifting his hat in courteous salutation.

"John is away," she answered, "but I expect him home very soon. Will you come in and wait for him?"

"Thank you. I am Percy Trevor; perhaps you have heard John speak of me."

"Percy Trevor! We speak of you always as our dearest friend," she answered with generous warmth. "There isn't any one that we'd rather see than you. You see I, too, have shared John's friend, and before he comes I want to tell you something that I am sure he would never speak of—I want you to know something of what he's been to me."

They sat in the shaded room waiting for John's return while Mrs. Ramsy talked lovingly of the unknown friend whose life had been so deeply influenced by his simple service.

"John has told you of Mr. Ramsy's death," she began, quietly, "but he hasn't told you what a comfort he has been to both of us, nor how hard his life was at first. My husband was brought up to work always, and after I married him I fell into his ways, and we forgot everything in trying to make money on the farm. No wonder John was discouraged. I tried at first to lighten his life for the sake of my own boy, but I was so weak and tired with it all that I lost heart and let him drift as best he could. John told me once that he had fully made up his mind to leave us the very night your first letter came. You see what that did for us. No, you can't realize it because you do not know how lonely and discouraged we were. It kept John with us during my illness, and his faithful care made me love him as my own son. We grew to understand each other then. Even Mr. Ramsy changed after that; he was kinder and more considerate to both of us, and when he noticed that John took new interest in the farm, he let him try new methods; and he worked so faithfully and well that my husband couldn't help but put confidence in him. At Mr. Ramsy's death he left everything in John's hands—the farm is practically his, you know—and he has made wonderful improvements. We have our books, you see," pointing to the row of bookshelves filled with magazines and current publications. "All this had its beginning from that good letter of yours. Do you understand now how much your sympathy did for us?"

There was a step in the hall, and the door swung open to admit a tall, well-built young farmer with a frank, pleasant face and eyes that held the glad light of contentment. He paused in embarrassed surprise at a stranger's presence, and Mrs. Ramsy rose impulsively.

"This is my son John," she said, with motherly pride, "and this"—

But there was no need of further explanation. John went forward smilingly,

with outstretched hand. "I know," he said, joyously. "My best friend needs no introduction."

Gainesville, Ga.

### A YELLOW SEA POPPY

Only a yellow sea poppy

That grew in the shingle and sand,

Kissed by the spray of the ocean,

Afar from the dews of the land.

Hard is thy bed, little beauty,

And few are the comforts that bless;

No butterfly wing passes by thee,

Thy life is one lonely distress.

Yet thou art golden in beauty,

And delicate, too, in thy form.

There! as I lifted thy glory,

'Tis shattered before the rude storm.

Flower, thou art parched in this desert,

Too dry for one tear of complaint;

Around thee hard stones, and above

Fierce rays—thou wilt wither and faint.

"Oh, no," said the poppy, "not so;

God made me to blossom out here;

My red-coated brothers, I know,

Were formed for a different sphere.

But God wanted one little flower

To grow where no other bloom grew,

And He has provided my dower,

Where you think the comforts are few.

"And if He has called you to be

Where all things seem barren and bare,

Then learn this blest lesson from me—

God's flowers in a desert are fair.

The yellow sea poppy God made

To grow amid shingle and sand;

And here I have always His aid,

To me 'tis a good, fruitful land."

— William Luff.

### Time after Time

TWO boys stood close beside a number of workmen busily engaged in constructing a building. "That seems like nice work," said one to the other, observing, as he watched a mechanic, driving, with well-aimed force, nail after nail into place.

"Yes, I should like to be a carpenter, but I could never have the patience to hit the same nail so many times," answered the other boy.

The workman paused, his hammer lifted midway, and smiled. "You would never do for a mechanic, then," he said, "since it is only repeated effort that brings good result."

This is true along any line of work you may pursue. The art of accomplishing a task skillfully is not learned in a day, but often represents years of steadfast toil. This ought not to discourage us, however, but rather to increase our desire to succeed. It is true that "no great thing was ever lightly won."

A boy who early in life sets about his work, whatever it may be, in earnest, is likely to accomplish wonderful results. "That son of yours is a born farmer," remarked one man approvingly to another, as he noted the energetic manner in which the lad performed his task. "John always does his level best at everything," was the reply.

That is really the secret of the whole matter—our level best, and stopping at nothing short of it. Lately a man who had distinguished himself in war was being entertained in a home where a bright-eyed lad sat at his feet eagerly listening to the conversation. "Well, my boy," said the gentleman, "of what are you thinking?" "Sir," was the answer, "I mean to be a great soldier like you." "Oh," he said, as

he laid bare a hidden scar, "are you willing to pay the cost?" Time after time are we to perform the duties assigned us. Our work may not be marked by human eye and it may seem of minor importance even to us, but if in it is thrown the energy of heart, of will and of mind, some day it will count and the one talent will have been multiplied as the great Giver intended. — SARA V. DUBOIS, in *Christian Intelligencer*.

### ABOUT WOMEN

— Among the 66 graduates of Tuskegee this year was Miss Portia Washington, Principal Booker T. Washington's only daughter.

— Mrs. Roger Wolcott has been appointed by Mayor Hart to represent Boston at the International Congress of Charities in Paris during the Exposition. She has accepted an invitation to speak at the Congress.

— Amelia E. Barr, says the *Woman's Journal*, is a woman who has been the mother of fourteen children, has written thirty-two books, prepared a professor for Princeton College, and at threescore years of age is a superb picture of vitality—as fresh and sweet of heart as a young girl.

— Mary J. Brott, of Des Moines, Ia., has been allowed a patent for a metal clasp adapted to be fixed to a shoe or corset for securely and detachably fastening the ends of lacing strings together, in place of tying them, and to thereby avoid the annoyances incident to such strings accidentally becoming loose.

— Cambridge has a woman undertaker. Mrs. Theresa M. Roles, a colored woman, has been granted a permit by the Board of Health to carry on business as an undertaker. Her husband is in the same business in Boston.

— Miss Margaret B. Harvey, a well-known literary woman of Philadelphia, has received the degree of A. M. from Dickinson College. Miss Harvey was educated at the Philadelphia Girls' High School, the Women's Medical College of Pennsylvania, and the University of California. She is a successful journalist.

— Miss Belle Ashton, recently admitted to the York (Me.) County bar, takes her place as the second woman lawyer of the State. The pioneer Portia was Miss Helen M. Knowlton, for whose benefit the State of Maine passed a law at the last session of the Legislature, allowing the admission of women. Both began as stenographers in a lawyer's office, studying spare hours.

— Mrs. Carrie Williams, of San Diego, has been asked by the United States Department of Agriculture for permission to refer to her those of its correspondents who write for information concerning silk culture. Mrs. Williams is said to be the best-informed person in the country on that subject.

— Queen Victoria, who lately passed her 81st birthday, has learned Hindustani within the last ten years, and now speaks it fluently. In spite of her many cares, says *Pearson's Magazine*, and "in spite of the fact that she has devoted so much time to the study of politics as to have become one of the greatest living authorities on the practical politics of Europe," Queen Victoria has devoted a part of every day for the last ten years to the Hindu language and literature. She keeps a diary in Hindustani, talks in their own tongue with her palace servants of that nationality, and often astonishes visitors from India by making unexpected observations in that language.



## BOYS AND GIRLS

## COD AND OYSTER SAUCE

The Codfish and the Oyster were sitting side by side;

"Oh, won't you marry me," said he, "and be my sweet, salt bride?  
Then, hand in hand, we'll float upon the ocean, blue and green,  
Or else upon the bosom of a silver soup tureen."

The Codfish tossed her scornful head—"I like your sauce," said she,  
"But not your selfish impudence in making love to me.  
My head and shoulders, you must know, have been admired by many—  
And, what is more, the price of Cod has just been raised a penny!"

"My brother Bob," the Oyster said, "is studying for the bar—  
I merely mention this to show the sort of folk we are;  
And not so very long ago, my uncle, aunt and cousin  
Were sold, with other relatives, at half a crown a dozen!"

'Twas all in vain he argued thus, the Codfish shook her head.  
"I'm sorry to appear hard-roed," was what she coldly said.  
"To tell the truth, you're far too young, and youth, we know, is rash;  
But I couldn't wed an Oyster without whiskers or mustache."

The Oyster and the Codfish no more sit side by side;  
In fact, they very seldom meet, for the sea is damp and wide.  
The Oyster now has grown quite stout, his beard is rather natty,  
And he's going to be married to his cousin, Oyster Patty.

— A. L. Harris.

## A CERTAIN POTATO

IT was a hot day, and Mr. Ball and his two boys, Tom and Joe, had been digging potatoes all the morning. Now, at noon, they sat under the big chestnut tree eating their lunch.

"If we work smart, we shall get 'em picked up by three o'clock," said Tom.

"O father! if we do, can we have the rest of the afternoon to work on our boat?" asked Joe.

"Why, yes. You've been good boys to stick so close to this job, and I guess you deserve a little play-spell."

"I wish we could afford to keep a man," grumbled Joe.

"If Jack hadn't got loose that night, he couldn't have eaten meal enough to kill himself, and we should have had the two hundred dollars for him the next day," said Tom; "then we should have had a man this summer."

"Yes," said Mr. Ball, "Jack made it a hard year for us; but you boys have been brave, and we shall soon be on our feet again."

"Who's that climbing over the fence?" he asked, sitting up.

"Why, it's Jennie! What d'you s'pose she wants?" said Joe.

"I'm afraid something's wrong at home," said Mr. Ball, anxiously. "Mother would never send her so far alone unless it was something important."

By this time Jennie was near enough

for them to see that she had a letter in her hand.

Tom ran to meet her, and in a few minutes they knew that Uncle Timothy was coming that very day, and must be met at Centreville, the nearest railway station.

Uncle Timothy had not visited his brother before since the twins were babies, and it was an open secret that this rich city uncle, who had no son of his own, wanted to take one of his nephews to educate and train up in his business.

"I'm sorry to leave you, boys," said Mr. Ball, "but you can get the potatoes picked up by six o'clock, and your play spell will have to come some other day."

"That's all right, father," answered Tom, cheerfully.

Joe dug his bare toes into the soft ground, and said nothing.

"Oh! by the way, boys," called Mr. Ball, as he started off across the field, "there is a certain potato I meant to look for. Bring it home if you find it."

"What do you s'pose he meant by that?" asked Tom.

"Oh, it was just one of his jokes," said Joe.

"No, he meant something, and I'm going to find out what if I can," said Tom.

"Come on, Joe, let's get at it."

"Go chase yourself!" answered Joe, crossly. "I'm hot and tired, and I'm going to get good and rested before I begin again."

"Well, then, good-by, lazy-bones, for we shall have to sprint if we finish before supper-time."

Several bags were filled and tied up before Joe felt rested enough to help, and even then his work was "steady by jerks," as his brother told him. At last from Centreville came the faint sound of the six o'clock whistles.

Joe straightened himself up, and called:

"Six o'clock, Tom! I'm going to quit."

"Why, we can't quit till the potatoes are all picked up!" answered Tom, with one hand on his stiff back.

"Can't! What's to hinder, I'd like to know? Father didn't say they'd got to be done tonight, and besides they'll be home pretty quick, now, and Uncle Timothy ain't going to catch me looking like this now, I tell you! First impressions, you know."

"Ma says he was always awful particular about his clothes," admitted Tom, "but father expected us to finish this job. Come on, Joe," he added, coaxingly, "it won't take long now."

"No, siree, not if I know myself. I'm going to look out for number one. Good-by, old plodder," he called, as he climbed the fence. "You'll be sorry you didn't come, too, when you see me start for the city."

Poor Tom! He did want the promised education, and Joe would certainly get ahead of him in his uncle's favor if he was neatly dressed, and ready to greet the travelers.

It was slow work, this picking up potatoes one at a time. The sun seemed hotter than ever, if it was near sundown. Altogether Tom's thoughts were gloomy, but he kept bravely on, and at last had the satisfaction of tying the last bag, and starting faithful Dobbin toward home.

The long-expected uncle had just arrived

as Dobbin plodded up the lane. Tom could see Joe shake hands, and then jump to get satchel and umbrella from the carriage. Really, the bright, manly-looking fellow, in his best clothes, was so attractive that Tom felt sure the choice was made already.

"Ready-made boys don't grow on every bush, but it looks as though you had the one I want right here," said Mr. Timothy Ball quietly to his brother.

"Wait till you've seen the other one," was the answer.

"Where's Tom?" he asked, turning to Joe. "Why, there he is now!" he exclaimed, without waiting for an answer.

"How is this, Joe? Why are you here with your clothes changed, and Tom only just coming home?"

"I thought you'd want me here to meet Uncle Timothy," said Joe, his face flushing a little under the steady gaze of the two men.

"Did you do your share of the work?" asked his father, sternly.

"I worked till six o'clock," came the rather defiant answer.

"Come, James, don't be hard on the boy; let us see what the other fellow is like."

And, suiting the action to the word, Uncle Timothy disappeared around the corner of the house.

Tom had just finished scrubbing head and hands and feet at the pump in the yard, and now, in spite of bare feet and overalls, it was a bright, healthy, good-natured looking boy who came to speak to his uncle.

"Well, young man, why weren't you here with your brother to meet me? This is a cool welcome for an uncle who only comes once in fifteen years."

"I know it, uncle," said Tom, giving his hand. "I was dreadfully sorry not to come up sooner, but I've only just finished my work."

"And you never leave your work until it is finished?" Uncle Timothy asked, with a quizzical smile.

"Oh, yes! I might if 'twas my own work," laughed Tom.

"Yes," said his uncle, "I see."

A week later, when Uncle Timothy started for his Western home, Tom was the boy who went with him.

"You see, Joe," he explained the night before they left, "I want a boy who will look after my interests, one who is willing to work over time, if need be. The surest way to advance number one in this world is to forget all about him. Look out for your father, Joe, and perhaps your turn will come yet."

"Father," asked Joe, one day a week later, "what did you mean about that special potato you wanted us to look for?"

"Oh!" laughed Mr. Ball, "the last one was the one I wanted, and Tom found it."  
— HARRIET C. BLISS, in *Sunday School Times*.

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## THE SUNDAY SCHOOL

## Third Quarter Lesson IV

SUNDAY, JULY 22, 1900.

MATTHEW 16: 20-36.

REV. W. O. HOLWAY, D. D., U. S. N.

## PETER'S CONFESSION

## I Preliminary

1. **GOLDEN TEXT:** *If any man will come after me, let him deny himself and take up his cross and follow me.*—Matt. 16: 24.

2. **DATE:** A. D. 29, autumn.

3. **PLACE:** Near Caesarea Philippi (25 or 30 miles northeast of the Sea of Galilee).

4. **PARALLEL NARRATIVES:** Mark 8: 27-37; Luke 9: 18-25.

5. **HOME READINGS:** Monday—Matt. 16: 13-20. Tuesday—Matt. 16: 21-28. Wednesday—John 6: 66-71. Thursday—1 John 4: 1-6. Friday—1 Pet. 2: 1-10. Saturday—Eph. 2: 11-22. Sunday—Phil. 3: 1-11.

## II Introductory

The scene of our lesson was the base of Mount Hermon. In this retired locality our Lord propounded to His disciples the momentous question: "Who do men say the Son of man is?" They are compelled to reply that, after all His miracles and teachings, the people did not accept Him as the Messiah. They gave Him, however, a higher dignity than that of a man like themselves: "Some say Elias, others Jeremias;" and some looked upon Him as John the Baptist recalled to life. "But who say ye that I am?" On the reply to this direct and thrilling question the fate of Christianity, humanly speaking, hinged. Instantly Peter spoke for the twelve: "Thou art the Christ." They, at least, had recognized His Messiahship; and that, too, not after the low Jewish conception of a Davidic prince; they felt him to be more than this—more than the Son of man even—"the Son of the Living God." Jesus accepted and ratified their *credo*. This insight into His personality had not been revealed to them by "flesh and blood," but by the Father in heaven. And then, alluding to Peter's significant name, He uttered that declaration which has been so sadly perverted: "Thou art Peter," rightly called; and "upon this rock"—this foundation stone (perhaps alluding to the confession he had just made)—"will I build my church" so immovably, "that the gates of hell shall not prevail against it." Nor this only: "I will give to thee the keys"—the power to open and shut, to receive and exclude, to bind and loose, with the added promise that so long as these ecclesiastical prerogatives are faithfully exercised on earth, they shall be ratified in heaven.

But the disciples were not permitted as yet to publish the truth concerning His personality; the time had not yet come for that. Meanwhile, He had another and a painful communication to make to them—that His Messiahship was to be consummated by suffering; that He must go to Jerusalem, be rejected by the rulers, and "killed," and "on the third day rise again"—a prediction for which they were so little prepared that the impulsive Peter rashly interrupted Him with words of chiding, and even went so far as to take Him by the robe or hand, and say, "Be it far from Thee, Lord! This shall not be unto Thee." It was the same dia-

bolic temptation which Jesus had been called to face in the wilderness, and He repelled it with the same indignation: "Get thee behind Me, Satan!" And then, turning to His disciples, Jesus drew from the incident lessons of teaching for all. Whoever professes to be His follower must be a cross-bearer, and follow Him to death, if need be. To cravenly save one's life at the expense of one's faith, is to lose the true, unending life altogether; but to give up one's life for Christ's sake, is to lay hold on life eternal.

## III Expository

13. **Into the coasts** (R. V., "parts").—Mark says, "villages." **Caesarea Philippi**—an ancient town at the foot of Lebanon, not far from the source of the Jordan, formerly known as Leshem (Josh. 19: 47), or Laish (Judges 18: 7), or Dan. It was called Philippi after the tetrarch Philip, who beautified it, and changed its name to Caesarea; afterwards called Neronias after the Emperor Nero, and now called Banias. Our Lord had a special reason in leading His disciples to this locality, as our lesson shows. **Whom** (R. V., "who") **do men say?**—What is the popular idea concerning me? **That I, the Son of man, am** (R. V., "that the Son of Man is")?—This favorite self-designation of our Lord, interpreted in connection with Dan. 7: 13, assumes His claim to be the Christ.

The great question of our day is, whether Christ our Lord is only the founder and author of a religion, of which another Being altogether separate from Him, namely God, is the object; or whether Jesus Christ Himself, true God and true man, is, with the Father and the Holy Ghost, the object of Christian faith and love as truly as in history He was the founder of Christendom. Come what may, the latter belief has been, is, and will be to the end, the faith of His church (Liddon).

14. **Some say.**—Jesus never filled the rôle of the expected Messiah. He refused to appeal to force, or to become in any sense a political conqueror; and therefore the Jewish nation would not accept His Messiahship. **John the Baptist**—so thought Herod Antipas (14: 2). **Elias** (R. V., "Elijah")—the forerunner of the Messiah, as predicted by Malachi. **Jeremias** (R. V., "Jeremiah")—Probably because of His denunciations some of the people were willing to identify Him with this prophet, resurrected. The people had some faith in Him as a messenger from heaven, but they only accorded to Him the dignity of a prophet.

15. **But whom** (R. V., "who") **say ye that I am?**—the crucial question, but one which they had already settled. They had followed Him, seen His works, heard His words, breathed the atmosphere of His holiness, believed in Him with the heart, and were now ready to make their confession of faith.

16. **Simon Peter**—speaking for all as well as for himself. **Thou art the Christ**—the Anointed, the Messiah. **The Son of the Living God**—a simple, unhesitating, direct, yet profound, utterance, embracing the entirety of our Lord's personality—His incarnation, humanity, mission, essential Deity—the germ of all creeds which are based upon the Divine Saviour.

17. **Blessed art thou**—for having such a faith. **Bar Jona**—son of Jonas, or Jonah. **Flesh and blood.**—From no human source came the conviction which he had just expressed (Gal. 1: 16). **But my Father which is in heaven.**—There is a conviction of the understanding, which shows itself in assent to a creed, but which has no influence on the life. The devils

who were expelled from the Gadarene demoniac made a confession quite similar to this of Peter. The faith that is operative is *inwrought*, communicated from on high, and felt within. Peter realized what he said: the truth had been revealed to him.

18. **Thou art Peter.**—This name had been prophetically given to him before this occasion (John 1: 42); now it is formally conferred. **Upon this rock**—as though He would say: Thou art named Peter, a rock, or stone. That which makes thee Peter is the solemn conviction of My Messiahship which thou hast just expressed; and upon this rocklike conviction, this immovable, divinely-revealed faith in my Messiahship, will I erect the spiritual edifice of My church. Whoever feels towards Me as you feel will be a Peter, a living stone in the building. Alford thinks that the text denotes "the personal position of Peter in the building of the Church of Christ. He was the first of those foundation stones (Rev. 21: 14) on which the living temple of God was built, this building itself beginning on the day of Pentecost by the laying of three thousand living stones on this very foundation." **My church**—"the organized and visible form of the kingdom of heaven" (Lange); the first mention of the church in contrast with the Jewish synagogue. **Gates of hell**—"kingdom of death. Hades is described as a castle with gates (Song of Solomon 8: 6; Job 38: 17)." For a long time it seemed as though the church would become the prey of this destroying Hades. But its gates shall not ultimately prevail; they shall be taken; and Christ will overcome and abolish the kingdom of death in His church. Of course the passage also implies conflict with the kingdom of evil and victory over it; but its leading thought is the triumph of life over death or the kingdom of the resurrection over the

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usurped reign of the kingdom of Hades." Shall not prevail against it. — The Old Testament church might fall, and be swallowed up, but not the New. An utterance like this at this moment, when our Lord's mission seemed an utter failure, when the nation had rejected Him, and many of His disciples had forsaken Him and His own death as a malefactor was near at hand, was surely very remarkable.

19. **Unto thee** — to Peter as representing the apostles (see Matt. 18:18, 19; John 20:19-23). **The keys of the kingdom of heaven** — the passage on which the Church of Rome rests her arrogant and baseless claims. The power of the "keys" seems to be simply the power to admit and exclude, such as was exercised by this apostle in the early church; as, for instance, when he admitted the converted Jews on the day of Pentecost and the converted Gentile Cornelius, and when he excluded Ananias and Sapphira, and Simon Magus; the same power which ministers of the Gospel exercise today, in accordance with discipline. **Bind . . . loose**. — The meaning is, that the disciples, while abiding in this vital faith, and organizing the church, should be under such divine guidance that their decisions would be ratified in heaven; so that, whatever they prohibited, God, who was working in them by His Spirit and directing them, would prohibit; and whatsoever they approved, God would approve, they having the mind of the Spirit. Schaff thinks "this promise is, in its full sense, applicable only to the apostles." Abbott regards it as "the spiritual Magna Charta of the disciples of Christ."

Jewish usage would explain "bind" and "loose" as equivalent to forbid and permit; the reference therefore is to the power of legislation in the church (Schaff).

20. **Tell no man**. — The Gospel was not yet completed. The Jews, with their carnal ideas of the Messiah, would not accept the disciples' testimony. It was important that the disciples should know the fact of His Messiahship on His authority; but it was not to be published until confirmed by His death and resurrection.

21. **From that time**. — Having assured them of His Messiahship, and of the perpetuity of His church, He next prepares them for what was implied by His Messiahship — the necessity of suffering and death. **Elders, chief priests and scribes**. — All the rulers in the nation were united against Him. Representatives of these three classes composed the Sanhedrin. **And be killed** — "a startling announcement to the disciples, and yet Daniel (9:26) and Isaiah (53:4-10) had foretold it. The cross is the necessary climax of His sufferings" (Schaff). **And be raised again the third day**. — This should have proved a comfort to them, but "they understood not the saying." The priests, however, heard of this predicted resurrection, and therefore managed to have a watch set over the tomb.

22. **Peter took him** — impulsively interrupted Him with an act and words of remonstrance. To rebuke him — to chide Him. **Be it far from thee** — "an exclamation of strong, impatient dissent" (Abbott). **This shall not** (R. V., "never") **be unto thee**. — It is difficult to analyze Peter's feelings in this rash speech. Possibly he was inflated with thoughts of his predicted dignity; possibly he perceived the conflict between what Christ had just announced, and his life-long idea of a temporal Messiah; possibly he felt recoil and dismay at the idea that the One whom he had learned to love should submit to such a cruel fate; possibly he was moved by a protective feeling, as though he and the disciples would interpose by force

to avert such a terrible doom. But whatever the motive, his speech placed him precisely in the position of the tempter in the wilderness.

23. **Get thee behind me, Satan!** — Jesus replies in a tone of intense emotion. Just as He had repelled the conscious tempter, He now, and with the same language, repels the unconscious tempter. **Thou art an offense unto me** — R. V., "My stumbling block" in My path; or "stone of stumbling." **Thou savorest not** — R. V., "mindest not." **Things that be of God** — the method appointed by God for the salvation of the world. **Things of men** — human expectations, feelings, ideals; "a rebuke for all who have a sentimental admiration for Jesus of Nazareth, but stumble at the Cross, which belongs to 'the things of God'" (Schaff).

24. **Come after me** — decide to be my follower. **Let him deny himself** — in everything that hinders the following; absolute self-renunciation for Christ's sake. This does not teach arbitrary or self-imposed practices of self-denial. **Take up his cross** — his own cross of endurance and faithfulness, even unto death, if need be. Luke adds "daily." **Follow me** — wherever I may lead.

25, 26. **Save his life shall lose it**. — He who thinks more of his lower temporal life than of his higher spiritual life, which is his true life, and therefore will renounce the truth to save his life, will lose the higher life altogether; whereas he who flings all into the scale, even life itself, for Christ's sake, shall have for his reward a life ennobled and unending. **What is a man profited?** — What does he make by the bargain, even if he gain the whole world — its sum total of enjoyment, its plenitude of wealth and honor? There is no promise that he can or will gain even a mere fraction of it; but our Lord makes His supposition as extravagant as possible. **Lose his own soul** (R. V., "forfeit his life") — lose himself; be himself irreparably and eternally lost; forfeit for the acquisition of the whole world during his brief lifetime, an eternity of blessedness. **Give in exchange for his soul** (R. V., "his life")? — Suppose he has bartered it away, how can he redeem it?

#### IV Illustrative

1. It is significant that the one thing which Christ first looked for in the men on whose shoulders He wished to roll the world was something which He designated as "rock." As soon as a man whose temperament had in it ingredients capable of being fused into

granite came under His eye, he gave him a new name, "Rock." Later on, when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing, and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared He would build His church on rock. It is the only rock which can withstand the assaults of the empire of death. Our cities are crying for rock Christians. Of gentle Christians, and affable Christians, and kind-hearted Christians we have abundance. Christians should stand like rock amid the seas which surge and roar. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but rock will save New York and Chicago, Boston and San Francisco, from the fate of Sodom and Gomorrah (C. E. Jefferson).

2. There is a Russian legend of one who entered a diamond mine in search of great riches. He filled his pockets with great gems and then threw them away to make room for larger ones. At length he became very thirsty, but there was no water there. He sought to find the way out, but was hopelessly lost in the intricate mazes. He heard the flow of rivers, but they were rivers of gems; and he hastened forward at the sound of a waterfall but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless. He had lost himself and perished amid his treasures (Peloubet).

#### A Wise Secretarial Choice

THOSE who heard the paper of Rev. W. F. Oldham at the Ecumenical Conference of Missions in New York will congratulate the Methodist Episcopal Church that the board of managers of the denominational Missionary Society has elected him to the important post of assistant secretary of that society. He was born in India, converted under the preaching of William Taylor, has labored as missionary in India, and later in Singapore, having remarkable success in the latter place in dealing with the Chinese of that city and in leading them to Christ. He has a practical knowledge of missions, an open mind to newer aspects of missionary administration, a vigorous, chaste style as speaker and writer and a burning passion for missions, shown conclusively during his recent career as pastor in Ohio and lecturer on missions at Ohio Wesleyan University. — *Congregationist*.

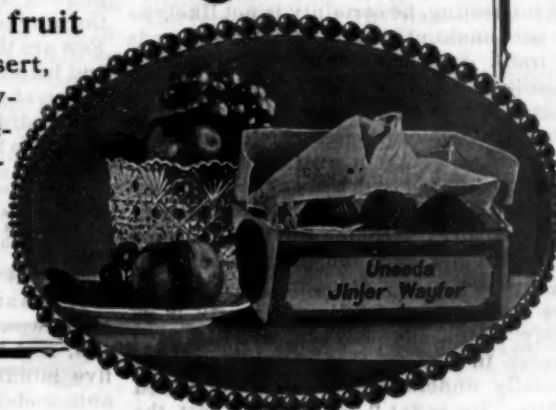
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## OUR BOOK TABLE

**Christus Auctor.** A Manual of Christian Evidences. By Warren A. Candler, D. D., LL. D. Barbree & Smith: Nashville. Price, \$1.25.

This is a strong book. It is the work of a Christian scholar familiar with the literature of the subject, who has thought himself through on broad and comprehensive ground. No skeptic can read this volume without finding it exceedingly difficult to remain an unbeliever, and no Christian can study it without having his faith confirmed. The style of the writer is luminous, chaste, and exceedingly forceful. He has a peculiar way of so putting his affirmations as to make a belief in the opposite or reverse seem paradoxical and unreasonable. A few excerpts from the book will best reveal its merits. In writing of the symmetry of the character of Christ, he says: "The perfection of this character is especially manifest in its perfect symmetry and balance of excellences. It presents a combination of the active and passive virtues in perfect proportion, such as cannot be found in any other person, historic or fictitious. It blends piety and philanthropy, holiness and compassion, justice and love, purity and tenderness, joy and sorrow, in a way never before lived or imagined." Again, and especially as showing how the author makes it so unreasonable to believe the opposite of his affirmations, as before stated: "If Jesus be not God, He who is God has lost his chance with men. He has disappointed the past, the world forces of the present are bent away from him, and the future is irretrievably lost to him. Jesus has shut up the world, when the case eventually reaches its final issue, to atheism or faith in Him because the world's history has no centre or purpose if it is not organized around Him." And here is a paragraph incomparably fine in conception and expression, on the Bible: "Withal, throughout the Book there is a pervasive voice charged with a divine tone. A tone is a thing too subtle for analysis, yet the dullest ear must catch the qualities of tender majesty, serious joyousness, and sacred hopefulness, which sound through this superhuman Book. Its voice is that of a strong, noble and tender Father walking in the haunts of wayward children, calling them home." Such expressive paragraphs may be taken from nearly every page. They reveal the author's normal way of putting things.

**The Light of Day.** Religious Discussions and Criticisms from the Naturalist's Point of View. By John Burroughs. Houghton, Mifflin & Company: Boston and New York. Price, \$1.50.

The author says that for the most part the essays which make up this book were written twelve or fifteen years ago, "when his mind was more under the spell of these and kindred subjects than it is at present." He presumes to deal with such subjects as "Science and Theology," "Faith and Credulity," "The Modern Skeptic," "The Decadence of Theology," "A Hint from Franklin," "In Corroboration of Professor Huxley." While this writer is always brilliant and interesting, he certainly is not likely to be faith-making to any reader. Here is his frank confession in the preface: "My polemic, so far as it is such, will be found, I hope, aimed more at theology than at religion. Theology passes; religion, as a sentiment or feeling of awe and reverence in the presence of the vastness and mystery of the universe, remains. The old theology had few if any fast colors, and it has become very faded and worn under the fierce light and intense activity of our day. Let it go; it is outgrown and outworn." He is as rudely frank as Darwin and Herbert Spencer in stating that religion, as it is generally understood, has never appealed to him. He says: "For my own part, the

longer I live the less I feel the need of any sort of theological belief, and the more I am content to let the unseen powers go their own way with me and mine without question or distrust. They brought me here, and I have found it well to be here; in due time they will take me hence, and I have no doubt that will be well for me too."

**The Conquest of Arid America.** By William E. Smythe. Illustrated. Harper & Brothers: New York. Price, \$1.50.

This is a very interesting and instructive book, and to the Eastern reader will open up a fruitful field of study and contemplation. Persons who have never crossed our Western deserts cannot form any adequate conception of their natural condition and how by irrigation they may be made to blossom like the rose. The author is an accepted authority upon modern scientific irrigation, and in the book he treats of the miracles wrought by this system in connection with colonization with co-operative capital. He shows how arid deserts have been made the garden spots of the United States, and treats of the great possibilities in reclaiming these heretofore sun-burned wastes.

**Christ's Valedictory; or, Meditations on the Fourteenth Chapter of John.** By Rev. Robert F. Sample, D. D., LL. D. Fleming H. Revell Company: New York. Price, \$1.25.

Dr. Sample of New York, pastor of one of the leading Presbyterian churches and Moderator of the General Assembly which met one year ago in Minneapolis, is one of the most scholarly and devout men of his denomination. He has made a strong and inspiring volume, the reading of which not only quickens thought, but deepens the religious life. To those who want the mind of Christ comprehensively stated, and with practical spiritual applications, we heartily commend this volume. Rev. Wallace Radcliffe, D. D., of Washington, D. C., says of this book: "The 'Valedictory of Christ' is as the shechinah of the temple—glorious and full of mystery. I am glad that Dr. Sample has entered upon its study. His exposition is thoughtful, spiritual, and calculated to bring out of the mystery hope and happiness for every loving disciple. The treatment is simple, devout and rich, and brings an attractive and full message."

**Lovers Alway.** A Wedding Souvenir. By Rev. F. B. Meyer, B. A. Fleming H. Revell Co.: Chicago.

Not only is this a very dainty and handsome volume, but, like everything from the pen of Mr. Meyer, it is particularly fitting and helpful in its suggestions. There are nine chapters on the following topics: "The Wedding Day," "The Honeymoon," "What the Wife Expects from the Husband," "What the Husband Expects from the Wife," "Supposing," "The Home," "The Dower of Children," "Common Interests," "Darby and Joan."

**The Life that Really Is.** By Lyman Abbott. Wilbur B. Ketchum: New York. Price, \$1.50.

But little more need be said than that this volume contains twenty-six of the sermons preached by Dr. Abbott while pastor of Plymouth Church. They are sermons palpitating with the Christ life as related to the problems of this life here and now. Few are the men who speak more forcefully and helpfully for the edification and illumination of men. Dr. Abbott often challenges our traditional thinking, but usually it is along the line where a challenge is needed. He speaks as a living man to living men.

**Universalism the Prevailing Doctrine of the Christian Church During its First Five Hundred Years, with Authorities and Extracts.** By J. W. Hanson, D. D. Universalist Publishing House: Boston and Chicago.

This is an attempt to show that Universalism was taught by Christ and His apostles, and by the early church for the first five hundred years of its existence. The author claims that the idea of eternal pun-

ishment is of heathen origin, that it crept into the church in the teachings of Augustine, whose character and life he contrasts with that of Origen greatly to the disadvantage of Augustine. He claims that Jesus himself "placed His ban on the doctrine that the Jews had derived from the heathen . . . and that He taught a limited punishment." In support of his view the author quotes very largely from the church fathers, showing extensive acquaintance with the literature of the early church. It was Theodore Parker who said: "There is not in the Old Testament, nor yet in the New, a single word which teaches the blessed truth that penitence after death will do any good." But Dr. Hanson is able to see in the verse, "These shall go away into everlasting (aionion) punishment, but the righteous into life eternal (aionion)," positive assurance that Jesus taught universal restoration. The book is well written; but it is more interesting than convincing. We lay it down with the Scotch verdict, "Not proven."

**While Sewing Sandals.** Tales of a Telugu Pariah Tribe. By Emma Rauschenbusch-Clough, Ph. D., Member of the Royal Asiatic Society of Great Britain and Ireland. Fleming H. Revell Co.: Chicago. Price, \$1.50.

This illustrated volume is exceedingly interesting and informational. The writer says that she passed many a day with a group of Madigas before her, listening to their legends, hearing about their cults. "They are the leather workers in the Telugu country. For centuries they have tanned hides, sewed sandals, prepared leather buckets for the wells of the Sudras, and made trappings for their bullocks. And

## "COMMONLY USED DRUG"

## Dr. Wood refers to Coffee

Dr. Jas. Wood, of Philadelphia, speaking of the effects of coffee, says: "These symptoms bear silent but impressive witness to the terrible injury which is being wrought by this commonly used drug."

If health is worth anything, it is worth looking after carefully. Any person who drinks coffee and has any sort of ailment that can be traced back, through even a very long line of disturbances, to the nervous system, may depend upon it that coffee is the cause of the difficulty.

The drug contained in coffee has a direct action upon the nerves, differing in different people. The effect may show in one person in the shape of dyspepsia, in another person in weak eyes, in another, palpitation of the heart, in another, kidney or bowel trouble, in another, bad complexion or eruptions on the skin, in another, a general feeling of lassitude and weakness at times. All of these and a long list of other disturbances come directly from a disturbed nervous system, where the nerve matter, the delicate gray substance that is contained in the nerve centres and in the brain—has been destroyed, to an extent, and not replaced from the food.

That is the exact work of coffee with highly organized people. Such people feel the loss of coffee for a time, unless something is given to take its place. This is the mission of Postum Food Coffee; it not only furnishes, when properly made, a delicate coffee flavor in itself, but carries with it the phosphate of potash and other elements required by Nature to rebuild the nervous system and reconstruct the tearing down work that has been going on from the use of "drug coffee." (We use the words "drug coffee," because all regular coffee is in reality a drug, and its continued use will in ninety cases out of a hundred, bring on trouble of some kind.)

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all their search for truth was carried on while sewing sandals with their hands."

**Hotel de Rambouillet and the Precieuses.** By Leon H. Vincent. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.

This cultured and classic author reproduces a French salon of the seventeenth century as it existed under the direction of the Marquis and especially the Marquise de Rambouillet. That the most interesting character here portrayed in lifelike lines is worthy of consideration and study appears from this characterization: "The irreproachable purity of the Marquise de Rambouillet's life has been a most grateful theme to critics and historians. They reflect with satisfaction that the distinguished artists in tattle and scandal who flourished in the seventeenth century have spared her good name. In all the records of that interesting past there is not one anecdote, or rumor, or hint, which can be construed to her discredit. . . . In 1630, if one said that a woman was beautiful, it was regarded as a striking and unusual corollary if one were able to add that she was good." A fine vein of sarcasm enlivens the author's pages, as when he says of the Hotel de Rambouillet: "It was a place where men and women met for the interchange of ideas, and the only place where excellence in talk conferred distinction. . . . Her success must needs appear almost miraculous to the good people of our day, most of whom would do anything rather than face the terrors of conversation with nothing to eat. What shrewd woman at this end of the century would risk a potential social success upon anything so frail and intangible as mere talk? The result of such timidity is that good talk is getting rarer every day." It is a brilliant and instructive book.

**Helps for Ambitious Boys.** By William Drysdale. T. Y. Crowell & Co.: New York. Price, \$1.50.

This book will greatly help any boy. It is as if a practical, successful man who knew men and things should take a class of ambitious boys and talk to them on the very questions which they would be most likely to ask. First he assures himself that they have no disabilities—no mortgages on their character—bad habits. Then one by one he takes up the professions and trades, and shows their advantages and disadvantages, reinforced by the opinions of those who have succeeded in them. Classical education and what eminent scholars say about it; the trades and professions contrasted; art and newspaper reporting; literature and the regular army; naval and marine service; diplomacy and the field of invention; electricity and trade; astronomy and engineering—these are among the subjects treated, and treated in a breezy, practical, sympathetic, sensible and delightful manner, full of illustrations and apt quotations. It is just the kind of a book that any boy would enjoy.

**The Campaign of the Jungle;** or, Under Lawton Through Luzon. By Edward Stratemeyer. Illustrated. Lee & Shepard: Boston. Price, \$1.25.

The three Russell brothers, Ben, Walter, and Larry, are known to young readers throughout the length and breadth of our land as no youthful characters in fiction have been since Tom and Jack Somers of "Oliver Optic's" famous "Army and Navy" series were introduced to the public, and thousands of boys, and older readers too, will be eager to know of their further adventures in the Philippines. Ben and



**LEA & PERRINS' SAUCE**  
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Ladies, at luncheon parties and at all home-meals, will find a delicacy of flavor in all dishes savored with this sauce—for soups, fish, meats, gravy, game, salads etc.

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Larry figure in the "Campaign of the Jungle," which has a truthful and graphic historical setting in two expeditions of the noble General Lawton, whose portrait adorns the cover, the first being that directed against Santa Cruz on the Laguna de Bay, and the second from Manila to San Isidro, through one hundred and fifty miles of jungle. The same sterling qualities that have made these brothers so well liked carry them through perilous scenes with true American fortitude. This is the fifth volume in the "Old Glory" series.

## Magazines

— In the July *Atlantic*, ex-President Cleveland concludes his argument for "The Independence of the Executive" with a striking account of his own long and bitter struggle with Congress, which resulted in a vindication of the President's position. Under the title of "A Difficult Case," William D. Howells contributes the first installment of one of his most characteristic and delightful stories of New England life. J. D. Whelpley, in "Cuba of Today and Tomorrow," points out the difficulties in the way of obtaining a correct view of the real conditions on our island protégé. Other important contributions are: "Impressionism and Appreciation," by Lewis E. Gates; "The Invasion of Journalism," by Arthur Reed Kimball; "Dr. Furness' Variorum Shakespeare," by Henry Austin Clapp (Houghton, Mifflin & Company: Boston.)

— The *Methodist Magazine and Review* for July begins its fifty-second volume with a patriotic number. Among the articles of special interest are: "Britain's Oldest Colony," by Rev. Geo. J. Bond, B. A., "Mining in Canada," "Canoeing in Canada," and "Canada: A Metrical Story," all graphically illustrated. A very full paper is also given on "Labrador," its romance and resources. "Carlyle on Burns"—the great Scotch critic on the great Scotch poet—with numerous illustrations is of striking importance, as is "Religious Leaders of Great Britain," with several portraits. (William Briggs: Toronto.)

— The special features of the *American Monthly Review of Reviews* for July are character sketches of President McKinley and Mr. Bryan; a fully illustrated article on "The Provision for Children in Public Libraries," by Miss Katherine Louise Smith; a plea for the development of industries for young men and women in the country, by Mrs. Helen R. Albee; "Cotton-Mills in Cotton-Fields," by Mrs. Leonora Beck Ellis; and a summary of the provisions of the new Australian Constitution,



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## 25c. A SHARE

The Home Extension Mining Co. controls 18 lots near the heart of Leadville, and adjoining the property of the celebrated HOME MINING CO., whose enormous ore chutes have been traced to the Home Extension property, and evidently meet and cross under it.

To make final payments upon the property and provide necessary funds to sink a shaft, 100,000 shares of its stock are now offered at 25 cents a share (par \$1).

Rents alone from stores and dwellings now upon the property will yield a substantial and steadily increasing revenue, but there is every reason to believe that the mines underlying the property will, in the near future, be as great dividend payers as the HOME, which is now paying 50 per cent. monthly dividends on its entire capital.

Prospectus and full particulars upon application. HOME EXTENSION MINING CO., Dept. W, 64 Equitable bldg., Boston.

by Hugh H. Lusk, who was formerly a member of the New Zealand Legislature. (Review of Reviews Co.: New York.)

— Tragic indeed is the opening contribution in *Scribner's* for July, entitled, "The Slave-Trade in America," and the illustrations are striking and impressive. Richard Harding Davis has a characteristic article, fully illustrated, on "The Relief of Lady-smith." Senator Hoar presents a very interesting paper on "Harvard College Fifty-eight Years Ago." The description of the preaching of President James Walker, as Senator Hoar still remembers, is particularly forceful. J. M. Barrie continues his story of "Tommy and Grizel." Thomas F. Millard writes upon "The Boer as a Soldier," and Daniel Gregory Mason upon "The Tendency to Health." It is an intensely interesting number. (Charles Scribner's Sons: New York.)

— The *International Journal of Ethics* for July presents a very able table of contents. Mary A. M. Marks writes upon "The Treatment of Subject Races;" Prof. J. S. Mackenzie upon "The Source of Moral Obligation;" Prof. W. G. Everett of Brown University upon "The Relation of Ethics to Religion;" and Prof. Henry Davies upon "The New Psychology and the Moral Training of Children." The book reviews are characteristically critical and frank. (International Journal of Ethics: Philadelphia, Pa.)

## To Our Subscribers

The Boston Clearing House Association has made a new Collection Schedule, which went into effect July 1. On account of this it will be necessary for those who send us checks in payment of their subscriptions to send ten cents additional or obtain a draft on Boston, Providence, New York or Philadelphia. We cannot accept checks on which there is a charge for collection unless the cost of collection is included.

Some people say it won't pay us to advertise **The Prophylactic Tooth Brush.** It will pay us handsomely if only people who value clean teeth and better health for themselves and their children will use it.

SOLD ONLY IN A YELLOW BOX—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—clean between the teeth. Hole in handle and hook to hold it. This means much to cleanly persons—the only ones who like our brush. Adults' 25c.; Youths' 25c.; Children's 25c. By mail or at dealers. Send for free booklet "Tooth Truths."

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**Prophylactic Tooth Brush**





## What is to Become of the Black Men of Our Republic?

[Continued from Page 877.]

it is this belief that lies at the basis of what seems to us his political madness. Ex-Governor Northen, of Georgia, a thorough Christian gentleman, and who more than once has shown his friendship to the black man, expressed the prevailing sentiment of the best class of Southerners in his address, May 22, 1899, before the Congregational Club of Boston: "The South is a white man's country, and it will never be delivered over to Negroes, whatever power and influence may be brought to bear to force this fearful issue. Unless the South breaks the record of all history there is only one alternative left, and that is that the Negro must be dependent upon the white man, as he cannot hope to dominate him." The *Richmond Times* in a recent issue puts the matter thus: "The black man's vote has done him far more harm than good, and the great majority of black men in this State would be better off without the right of suffrage than with it. The whites are determined that the Negro party in this State shall not rule, and so measures have long been in force to nullify the black man's vote. His vote under the present system is not effective, and never will be effective, and so the black man might as well not have the right to vote."

As a matter of fact, the Fifteenth Amendment to the Constitution throughout the South, as every one knows, is practically annulled. In South Carolina, Mississippi and Louisiana by legislative acts nearly all the Negroes have been disfranchised without depriving the poorest, the most ignorant, and the most degraded white man of his vote. Virginia, North Carolina and Alabama are soon to pass similar laws.

Now, wishing to be perfectly fair in what we are to say, we first express our sympathy for the Southern white man. He is entitled to it. Immediately following the war his condition was deplorable. His property was gone, and the chagrin of defeat dogged him at every step. It is no matter of wonder that he became bitter as he saw the control of State governments passing into the hands of the ignorant black man who was put into office and defended by federal troops. Much was done under this Negro domination for which there is no justification. And no one of us, we presume, would venture to say, had we been in the place of the Southern white man, that our course would have been different from his. In all probability we should have resolved not to be ruled by an ignorant black man nor by a carpet-bagger who used the black man's vote simply to secure for himself political elevation. Human nature would prove no better in the North than in the South.

But, on the other hand, we must say that the white man of the South cannot be altogether justified. A reign of political violence is always to be deplored. He inaugurated it; and it has blighted that Southland. It has been well said that "the Southern white man cannot pull down the Negro without pulling down sooner or later the white man also." They stand or fall together. By giving the franchise to a poor ignorant white man and withholding it from a wealthy and educated black man, in order to retain political supremacy, is neither sound nor high statesmanship. It is a device that cannot be effective long, and it is fraught with all sorts of peril. It invites the poor white man to remain in ignorance which will be fatal to him, and it takes away from the black man a strong incentive to a nobler life and higher aims which may prove fatal to him.

This political attitude of the Southern

white man who seems haunted with the phantom of Negro domination, has worked other mischiefs. It has worked against the industrial development of the South. It has made cowards of white men, compelling them in some instances to obey the mandates of the majorities when they did not wish to and when they have felt they ought not to. Men who would have been of great service in developing the resources of the South have been forced to leave it and return North. Hence there is a great wrong in the South, and being such it cannot be endured. We may not clearly see how this wrong is to be righted, but it will be righted, and those who stand in the way of its righting inevitably will be the sufferers.

We say this in all kindness, and we would gladly help the white man of the South in his attempts to protect himself legally against ignorant and irresponsible voters, and in his efforts to secure a limitation of suffrage by property, educational or other qualifications; but how can we extend our help or sympathy when he denies suffrage to an educated, property-holding Christian black man, simply because he is black, and extends it to a morose, degraded and illiterate white man because he is white? Limitation of suffrage is right. We hope the time may come when the ignorant and villainous foreigner shall be denied the ballot in the North, and we may yet ask the help of the Southern white man in seeking to secure such limitation; but we could not in justice ask him to aid us in enacting such oppressive laws as are found in some of the Southern States. And we repeat this kindly warning: If the Southern white man continues his course of fraud, injustice and intimidation, the day is coming when there will be sorrow in the Southland. The black man of a no distant future — the educated black man, we mean, the property-holding black man, and the enterprising business black man — as Senator Tillman already has prophesied, will strike for his political rights; and, we may add, he will secure them ultimately, by peaceful measures if possible; if not, then by blood, and possibly the world at large will not blame him.\*

But let us turn from this phase of our subject, and look at the black man from another point of view, that of his

### SOCIAL STANDING.

Those of you who have been much in the South will confess that at present the black man is confronted there by what seem to be insurmountable social barriers. Anything like social equality for the black man is regarded in the South as a crime against society, and his intermarriage with the whites is looked upon as a crime against the laws of God, as it is against the laws of man. Intermarriage in the South, as you may know, not only makes the union void, but subjects the officiating clergyman to punishment in the chain-gang, the penitentiary, or heavy money fine, at the discretion of the judge. Whether

\* Since the delivery of this address there has appeared in the *Literary Digest* of June 16 quotations from a speech by T. Thomas Fortune, a black man, editor of the *New York Age*, before a meeting of Negroes in Brooklyn. It is said to have received enthusiastic shouts of approval from his hearers. The speaker argued for the so-called "shot-gun policy." The keynote of his address is in these words: "It has been said that we should make friends of the Southerners. But we must not make friends of any man who would deprive us of our rights as men and as citizens. The only way to get even with the Southern white man is to get even with him with a bludgeon. If the South wants peace and prosperity, let it deal squarely with the Negro. If it will not, then the Negro must protect himself, as not even God has any respect for a coward. There are ten million of us, with two million fighting men, and there will come a time when they will get at the throats of the white men who have tried to wrong and outrage us as citizens." Two things we deplore — first, that these words have been spoken; second, that there is any provocation for them.

the white man of the South is an infidel or a Christian, rich or poor, he will not entertain for a moment the idea of any such social equality for the black man as obtains under the English government. Men who stand high in Christian life and who have befriended the black man, and who profess to be his friends, I have noticed say "nigger" in private conversation, the word receiving quite an acute accent when the black man seems to be in the way of the meriting anything like social recognition.

To a stranger the distinction in the South between what is, and what is not, allowable between the whites and the blacks, is often amusing and quite incomprehensible. For instance, the white man will allow the black man to take the goods he has purchased and carry them from the store to his home, but he would not buy a yard of cloth if the black man is behind the counter. The reason for this is that in the one case the black man is a servant, in the other he is on grounds of equality. There is a wealthy white man in Atlanta who has an illegitimate half-brother who is colored. Now, while there is not the slightest recognition in any public place, yet these brothers meet each other, and more than once has the colored half-brother been generously helped by the other, financially and otherwise. The kindredship is recognized, but not the social equality. The blackest woman in the South can go into any gathering from which all blacks are excluded, provided she has under her care the child of a white woman. That is, as a servant she has privileges that in other relations are denied her. As a nurse, the black woman may fondle and kiss a white woman's pet child as often as she chooses; but to do this in any relation other than that of a servant would be regarded an offence quite worthy of criminal prosecution. If I say, "Yes, sir," or "No, sir," to a black man, I violate an established code of manners in the South, and am liable to receive something more than criticism. I was refused accommodations that had been se-

## FEEDING FOR HEALTH

### Directions by a Food Expert

A complete change in food makes a complete change in body. Therefore if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result:

Two soft boiled eggs. (If you have a weak stomach, boil the eggs as follows: Put two eggs into a pint tin cup of boiling water, cover, and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular.) Some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoons of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum Coffee have the diastase (that which digests the starch part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon, the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession, it is well worth the time and attention required to arrange your diet to accomplish the result.



cured for me in an Atlanta hotel because in one of its reception-rooms I engaged in conversation with your colored candidate for the bishopric, whom I innocently had invited to meet me there on my arrival in the city. Had he brought my grip, there would have been no impropriety in the most cordial conversation, provided he had kept to his feet.

The great conventions of the South, political, philanthropic and religious, close their doors against the black man. And so, too, no public library is open to him except those founded and supported by Northern benevolence. To all public lecture courses the Greek fruit vender, the Italian organ-grinder, and the grimmest mechanic, if white, are welcome, while such educated, refined Christian men as Booker T. Washington, Dr. Mason, Professor Dubois, Dr. Bowen, Professor Crogman, Bishop Payne, and all the rest of their nationality, whatever their color, their standing or worthiness, are resolutely excluded. A Bishop of the Colored Methodist Episcopal Church and a college president visited the other day an Atlanta park. They asked for a boat in which to row with their children. An Irishman who was in charge of the boats, acting under his instruction, replied: "We don't let no boats to niggers."

And these lines of demarcation and degradation, we are sorry to say, are in some localities drawing closer and closer. In January last the city of Atlanta for the first time passed an ordinance compelling all blacks, though wealthy, educated and refined, to occupy, when riding, the three or four rear seats of the electric cars. The tyranny of this ordinance was such as to force me to part company with the college student, professor and president, if they belong to the colored race, and to sit beside an Irishman just up from the gutter, by an Italian rag-picker, by a Chinese laundryman, and by a begrimed and ragged poor white. "For white people only," "For colored people only," are the painted notices seen in the South over the entrances of railway stations and of public parks and gardens.

In a word, the effort is constant and per-

sistent to mortify the black man and make him feel his social inequality and inferiority. And as if this were not enough, even white teachers, who in obedience to God's command have gone South to work for the elevation of the black man, have received treatment such as no Christian should receive, and have remained there, in some instances, at the peril of their lives. In the Southern States has been found the only place in the Protestant civilized world where in late years an American citizen has been neither protected nor respected while trying to enlighten and elevate an unfortunate human being. This the world at large must feel is not right, and that nothing can make it right. Bishop Gilbert Haven's only daughter, wife of Dr. Thirkield, has been a resident in South Atlanta for sixteen years without having a Christian white woman in all that time call upon her. And yet—what seems inconsistent to our Northern people—Mrs. Thirkield, by her good sense, cordial manners and Christian character, gained full recognition in the best society of Atlanta. That is, she could enter Southern homes, but white women could not enter hers. Doubtless many of them had a real desire to do this, but they dared not. That is, the tyranny of the social code of the South enslaves and oppresses the whites as well as the blacks. And, too, the Bishops of our church, while attending Conferences in the South, have been most hospitably entertained in the homes of white people, but one of their number has just been threatened with a coat of tar and feathers for stopping during a session of Conference in the home of an educated, well-to-do, and in every way respectable black man.

Now, on the spur of the moment, and to our Northern instincts, all this seems strange and wrong. And yet, in justice to all parties, we must make the mortifying confession that these indignities are not confined to the South. There have been philanthropic and religious conventions in the North from which delegates of colored organizations have been excluded. In the great interdenominational and international missionary meeting lately held in New York, there was not, if we are rightly informed, a single Negro delegate from the Southern States. Was this designed, or was it an unintentional slight? And only last week Mrs. Ruffin, of Boston, the colored delegate to the General Federation of Women's Clubs held in Milwaukee, was barred out simply because of her color. While such things are done in the North, can we with very good grace lecture the South?

Not long since one of our own Bishops said to the president of a Southern university: "Yes, I believe in the Negro—in his place. He may brush my coat and black my boots." We are free to say that that beloved Bishop does not know the black man of today nor the black man of tomorrow. Perhaps we should add that that Bishop is not especially related to New England. He was not Bishop Foster, nor Mallalieu, nor Hamilton. Are we criticised for stating this fact? And shall the Bishop who made the remark go free? For any misdemeanor or impropriety a Bishop should be held responsible quite the same as any other Methodist clergyman.

And while our General Conference is almost the only great religious body in the North or South that theoretically receives the black man on equal footing with the white man, and while the genius of Methodism is supposed to know no race distinction, still we have wondered whether this feeling of caste in any measure entered into the deliberations and actions of the late General Conference. It was a remark-

able and very progressive gathering, and moved on several lines quite to our surprise and greatly to our delight. But for what reason did not the memorial asking for a Bishop of African descent receive favorable consideration? Was there any race prejudice that stood in the way? It is clearly manifest that black Bishops can enter homes in the South where white Bishops would better not go. Black Bishops, too, can attend conventions, district conferences and other assemblies to which our white Bishops have not been able to go. Black Bishops can discuss social problems and the new phases of theological questions that are beginning to confront the black membership of our church to better advantage than can our white Bishops. Why, therefore, was the memorial tabled? The election of a black Bishop would also have quieted some of our younger, educated colored preachers who are tempted to leave our church because they feel that the higher positions in it are forever beyond the reach of the black man whatever his attainments or merits. Professor Bowen, who was our leading candidate for Negro Bishop, is fully qualified, as we know personally, to do the work outlined in the memorial that was presented to the Conference asking for a black Bishop. Why could he not have been elected? And those who presented the memorial did not ask for a black Bishop who would preside over white Conferences, nor for a black Bishop that would exclude white Bishops from the general superintendency over our colored work in the South; but they did ask for a man of their own color who, with a measure of authority, could move among their own people. Was that petition unreasonable? If so, on what ground? Our black church membership numbers 280,000, which is nearly a tenth of our entire church membership. There are a million colored people who are in regular attendance upon our Sabbath services; there are only a little short of two thousand ministers; there are one and one-fourth

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million Sunday-school scholars, and fifty thousand members of the Epworth League among the colored people. We therefore ask again: Why did not that memorial asking for a Negro Bishop receive favorable action? If it was because of clerical politics, or because Professor Bowen is a black man, we cannot help the feeling that the Conference, in giving Professor Bowen a very complimentary vote at first, and then turning its back upon him and upon the memorial presented, make a very great mistake. Northern Methodism has palsied her lips to such an extent that she ought never again to utter one word against the race prejudice of the Methodist Episcopal Church, South.

Now, in view of the facts before us, must we not conclude that it is a long journey and one beset with many obstacles that stretches before the black man in his advance towards social equality? For the present, education, refinement, wealth, or the highest type of Christian manhood, do not count. For a long time yet every effort will be made in the South to degrade the black man and make him feel his degradation. In a measure, too, this will be the case in the North. The most we can say, therefore, is that the black man must wait, and do this as patiently as he can. He would better not force himself through the doors that Christian society has closed against him. A grander thing than to enter those doors will be for him to give proof to the world that he has made himself worthy to enter them.

Now, lastly, let us consider the black man from

#### A MORAL AND RELIGIOUS POINT OF VIEW.

And here, when we take the black man at large—the uneducated black man, we mean—he is a curiosity. As the saying commonly goes, "The Negro is nothing if he is not religious." The blacks have more of what they take to be religion, and less of what the civilized world regards as morals, than perhaps any other Protestant people on earth. From a theological point of view the black man has been in the past theoretically orthodox and tremendously religious. He has believed in God and the devil, in heaven and hell; he has believed in salvation through the blood of Christ, in the resurrection of the body, and in the day of judgment; and no religious songs embodying these doctrines can be found that are more thrilling and pathetic than his. But, as we said before, his religion and morals have been an almost unaccountable admixture, and are so still, among the uneducated. His religion in no way interferes with his immorality. He can offer his prayer one minute, and lie or steal the next. A story is told of a colored man who was converted not long before Christmas that illustrates what we are saying. He had offered several times a day after his conversion this prayer: "O Lord, send this nigger a turkey for Christmas!" But up to six o'clock Christmas Eve no turkey had come. Then the form of prayer was changed to this: "O Lord, send this nigger to a turkey!" That prayer is said to have been answered before twelve o'clock that night. This story may be true or false, but it is certainly characteristic of the religion and morals of the uneducated black man. In seasons of religious revival Negroes usually continue their meetings till long past midnight. But, as I have been told by colored men themselves, when the congregation is dismissed chicken coops in the neighborhood have to be defended by watch-dogs or shot-guns. The uneducated, itinerant black revivalist will work himself and his congregation up into the highest pitch of religious frenzy, have a dozen of his congregation prostrate on the floor in cata-

leptic or some other kind of fits—a sight I have witnessed more than once—and when the meeting closes his religious fervor is converted into animal passion, which is under such imperfect control that the home where he enters as a guest must put a double guard over its virtue. But we hasten to say that this condition is not found among the preachers of our own denomination, and the reason for this we will state a moment later.

And lest what we are saying shall leave a wrong impression as to the character of the black man, we add that as a rule he is not the passionate and cruel monster that he is often represented to be. The frequent lynchings reported from the South are altogether misleading. Sam Holt and others of his class are not fair types of their race. It is only a small proportion of the blacks who are really malicious and cruel criminals. And it was a great surprise to me to learn, as it will be to you to hear, that only one in seven of those who have been lynched in the South were charged with the crime of assault against the virtue of woman. And let me say, also, what repeatedly has been said to me, that you may multiply the number of white women who have suffered violence from young Negroes by fifty, and you will not equal the number of Negro girls that have been led to ruin by passionate young white men. The cases, to be sure, are not quite parallel, but the statement shows the deplorable condition of things in the South and the vicious example that has been placed before the colored people.

Now, while this black man is not a great criminal, yet, as we have said, he is a petty one. He never burglarizes a house, but he will steal a saw from the wood-shed, a water melon from the garden plot, a fowl from the chicken coop, and a shirt from a clothes line, and for doing this he seems to have not the slightest twinge of conscience. It is said that if he had an opportunity to take ten thousand dollars he would not do it; a five-dollar bill would be the extent of his theft. Nor is he an incendiary. You scarcely ever hear of his burning buildings, though he has had many provocations and temptations to do so. During the war against the Confederacy a delegation of colored men waited upon General Butler asking aid for some object whose design was to secure better protection against the white man. The General replied: "No, I will not give you a cent." Then, after a few moments' pause, he added: "Yes, I will give you two cents. Two cents will buy a bunch of matches, and they are enough for ten of you." Those black men, however, did not have it in their thought to avenge themselves by using the torch. Nor is the black man a striker, a dynamiter, nor a rioter. No city in the far South ever has witnessed such scenes as of late have been enacting in the streets of St. Louis. The black man, however, feels his wrongs and feels them keenly, but it is a most unnatural thing for him to resort to mob violence or to strike. Wrong him today, and as a rule the wrong will not be remembered tomorrow. We quote again from ex-Governor Northen: "Whilst almost the entire male population of the South was absent from home in the war, our women and children were left without protection except as it was furnished by the strong arm of the Negroes who were slaves on our plantations. Yet it never occurred to us for a moment that there might be an uprising or an insurrection of slaves to destroy our homes and slaughter our loved ones. We knew their attachments and their loyalty."

What an opportunity there was for arson, rapine, violence, plunder and revenge, had the black man been so disposed! His disposition in these respects as yet has not undergone much, if any, change. When the

city ordinance of Atlanta, of which we have spoken, was passed commanding the colored people to occupy the rear seats in the street cars, they did not wreck or even obstruct the roads; they did not mob those who patronized them; they did nothing that was lawless, though they had the opportunity and power. What they did was simply to withdraw their patronage. Colored professors and students of the different schools and colleges, and the colored working men of Atlanta, with their wives and children, are today walking where they were accustomed to ride, and Negroes have put on an omnibus line to accommodate those who cannot walk. As a result the railroad companies are such sufferers that they have petitioned the city to revoke the ordinance.

Do not these facts speak eloquently for the good behavior of the Negro, and do they not also suggest a new type of manhood that is developing? And, too, as a rule the black man of the past, without much to show for it, was one of the happiest, most contented and most cheerful beings on earth. But now his growing intelligence and larger view of things is leading him to realize more and more the bitterness of the slights and degradations to which the white man has subjected him. He is becoming thoughtful and sad; next he may become bitter and revengeful. The black man of the past was also grateful, peculiarly so, for any service rendered him, and he was loyal to his benefactor, even to the point of personal peril. This characteristic still remains. Amid the intense excitement in Atlanta winter before last, when the hot-headed and poor whites of the city threatened to burn the buildings of our University and School of Theology, and on the night they threatened the lives of the professors, the students of the Theological School, remembering what the faithful and noble teachers in those schools had been to them and had done for them, armed themselves and stood all night on guard over the homes of those professors. One of their number, describing these scenes, said to me: "We resolved that for every colored man found dead in the morning there should be found at least one dead white man."

When, therefore, we think of the constitutional untruthfulness of the black man and of his petty thefts, of his animal passions, and of his low ideas of social purity, partly the outgrowth of heredity and of example, we ought not to forget his praiseworthy qualities. And, too, we ought not to forget that he has been for two hundred and fifty years under a training that has produced just the man he is, including his good qual-

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ities and bad ones. And it is becoming more and more manifest, notwithstanding his history and the bad example before him and the oppressive hand that is now laid upon him, that he is today moving up and not down. Says one of their own number, a careful observer, Dr. Mason: "The Negro is more and more getting out of the unsavory social and family condition under which slavery left him. The unlawful relations between the races which often prevailed during slavery and immediately thereafter, have almost entirely disappeared, and there are communities where these things are practically unknown. At Littig, Tex., and Clow, Ark., where the population is exclusively Negro, the family tie is most sacred. Not a divorce has been applied for, nor has an illegitimate birth occurred in fifteen years."

And to us it ought to be exceedingly gratifying that in the matter of improving the religious life and in clarifying the morals of the black man, no other church has done so much as ours. The helpful presence of our teachers, the annual visits of our Bishops and secretaries, have done, religiously and morally, a work for the black man that has lifted him above the black man of every other denomination in the South. Our disciplinary requirements are the same for the blacks of Mississippi that they are for the whites of Massachusetts. And it is a significant as well as gratifying fact that in all the time since our church began its work among the colored people not a single young man who has been a student in the schools supported by our benevolences ever has been charged with that "unnamable crime against womanhood and virtue." And the young women who have gone out from our schools, who are today teachers or otherwise employed, would resent any insult to their honor and purity as quickly and resolutely as would any white woman in the South. The black ministry of our church, too, has been purified and has been kept relatively on a high plane of morality and virtue. In not a few instances have black ministers been disciplined and expelled from our connection, but soon after have been received into other Negro churches and appointed to pastoral charges as if there had been no cloud on their reputation. It is also unquestionably true that the ablest and purest colored preachers in other denominations have as a rule been educated in our schools.

In the matter of benevolence the facts are suggestive and striking. The African Methodist Episcopal Church contributed last year several thousand dollars less for benevolent purposes than did our colored people, though we have fewer than one-half as many members. The colored Baptist Churches of the United States, with their 1,300,000 members, gave only one-tenth as much for foreign missions as did our 280,000 colored members. The reason for all this is that the duty not only of purity but of benevolence has been taught our colored people as it has not been, to the same extent, taught to those of other denominations.

My brethren, our church has done much in the last twenty-five years in India, in China, in Africa, in Mexico, in South America, and elsewhere, of which we may well be proud; but we need be no less satisfied with what she has done for the black man in the Southland in the same number of years. Dr. E. E. Hoss, fraternal delegate from the Methodist Episcopal Church, South, to our late General Conference, in his address before that Conference, made this complimentary confession: "Under hard conditions, under adverse circumstances, your teachers and preachers have labored faithfully, oftentimes without due appreciation, oftentimes in the face of stern crit-

icism, severe and censorious comment and remark—but I speak out of my heart, without any reserve or any qualification at all, when I say that I pray the time may never come when you shall lose your grasp upon the colored people. For it is only the truth to add that, take them man for man and Conference for Conference, the colored Methodists in the South, who have had the advantage of your supervision and your training, are far in advance of any other colored people in that section."

What a splendid record our church has made in the South! We were the first to begin work there; we have done the most and have suffered the most. For these reasons we should be the last to leave that land and the last to see the work embarrassed. And this we are saying is especially important just now for another reason.

Religiously, the black man of today is passing through a transition period. He has heard of what is called "higher criticism." He is beginning to doubt where once he was full of faith. He is asking if the Bible is really inspired; if Christ is God; if there is anything in the Trinity except a name. He is also asking for the evidence of a God, of a devil, of heaven, and of hell. The theological students of Atlanta the past winter were constantly asking these questions and expressing their doubts. Ten years ago such questions were hardly thought of by a Negro theological

student. And, too, as the black layman becomes educated, enters the learned professions, engages in business, and gains wealth, he will begin to doubt. This is the penalty of advancement and improvement in their first stages. Therefore during this transition period our church must bestir herself. Let her send some of her best and most consecrated men into that Southland; none are too brilliant, cultivated or educated to go. The black man needs as never before those in these times who are able to help him keep his feet. For, if he loses his religious restraints, he will quickly wander. He will not only be a petty, but now that he is educated a dangerous, criminal. If he doubts the existence of God and other theological truths, he will, when overcrowded, drench the Southern soil with blood, and will make use of General Butler's bunch of matches.

If, therefore, any part of our connection work is to suffer or be abandoned, let it not be our work in the South. White men may despise those who go there to work for the black man, but we must go and labor for the safety of the white man as well as for the salvation of the Negro. The white man will appreciate our work some day more than now, and the black man will return in tenfold measure our outlay for him as the years go on. The prediction of Bishop Galloway, of the Methodist Episcopal Church, South, from whom you would scarcely have expected such words, we are confident will be fulfilled: "I believe in the imperial future of the Negro race. That great providence of God which has been over it, and the great redemptive forces that are beneath this people, will surely lift them up, and at last will fulfill the high prophecies of God in their future career."

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IN PREPARATION.



## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Concord District

*Concord, First Church.*—June 20, a fire broke out next door to the parsonage. By the prompt and efficient work of the fire department, it was "all out" within thirty minutes. Had they not obtained control of it, it is almost certain that our church and parsonage would have been destroyed. In honor of the good work done, and as an expression of gratitude to God, Dr. Hills invited the fire department of the city to attend service at his church the next Sunday evening. The house was crowded to its utmost capacity, one of the largest audiences ever within its walls. The preacher evidently was at his best, for he gave a splendid sermon on "Bad Fire, Good Fire, and Good Firemen." The sermon was published in full in a Concord paper.

*Centre Sandwich.*—The revival here that kept the pastor, Rev. E. R. Perkins, at home from Conference has been continued with but little intermission. After seeing many converted at the Centre, Mr. Perkins began work in the chapel at *East Sandwich*. The results are in the following facts given by the pastor: "About fifteen legal voters have sought the Lord. In some cases the whole family—father, mother and children—have come. On some of the highways it has taken nearly every house within two miles of the chapel. Of course, among so many, some may not hold out, but in a majority of cases they are among the most substantial citizens of the good town of Sandwich. Our people at the Centre in large numbers have been present and co-operated in the work, and this has helped greatly. Last evening there were 71 testimonies in about forty minutes." Not content with what has been done, this consecrated man has already planned to begin a fall campaign, Sept. 23, and push the special meetings for at least a month.

*Notes.*—One preacher has taken an examination in the course of study. One other will soon be ready. They ought to be brought in early in the year.

Several of our brethren and sisters have been at the great League Convention at Lynn.

Rev. W. H. Hutchin knows how to describe the recent General Conference. May be he would do it for you if you ask him.

Several have risen for prayers at Stark, and Rev. H. E. Allen is happy.

#### Manchester District

*Londonderry.*—This church is in a prosperous condition. Rev. G. A. McLucas is on his fourth year. The people say he is just the man for the place, and he in turn thinks they are the people for him. It is a luxury to find people who are contented these days. We hope for great things here this year. The inhabitants of the Town are planning for a great time Old Home week.

*Arlington St., Nashua.*—This church added \$100 to the pastor's salary. A very nice thing to do! We hope soon to see the new church edifice finished.

*East Lempster* is blessed by the return of Mr. George Bancroft Griffith and wife from Portland, Me., where they have been for several years. The church in this little village needs all the help it can get. Pastor Smith is faithful in trying to build the kingdom of God here and at South Acworth. The people talked very encouragingly about the coming camp-meeting.

*Marlow.*—Rev. G. B. Goodrich in his quaint but earnest way has made quite a name for himself as a preacher. He preached the Memorial sermon before the G. A. R. and the Relief Corps, and the people were very much pleased with the effort. Recently one person was received into this church by letter, and two have started in the Christian life. Children's Day exercises, it is said, were the best in years. Finances are in a good condition, and prosperity seems sure.

*Antrim.*—Here is a church which in all good things proposes to be in the vanguard—beautiful for situation and inspiring in aggressive spirit. Rev. J. H. Trow and family received a royal welcome, and have made a fine impression. Pastor and people are contented and hopeful for a glorious work. Mr. Trow preached the Memorial sermon here before the G. A. R., to which a large congregation listened with delight.

*Munsonville* is supplied by Rev. George Hudson, a local preacher who is quite well known

in the Conference. He has found great favor with the people, and has called at every house in the community, there being no other church here but the Methodist. These rural districts have suffered by death and removals, the people crowding into the great centres and leaving these small towns to struggle against the tide.

*Winchester* is blessed by having a General Conference delegate of its own. On June 3, Hon. F. P. Kellom, in a twenty-minute address, gave the people quite an inside view of the General Conference, to the delight and instruction of all present. We are delighted to see our honored laymen coming to the front more and more in church interests. We can testify that Mr. Kellom did good service in the General Conference. We hope to see more such men at the front in the management of our Methodism.

*Hillsboro Bridge* received Rev. Joseph Simpson and wife for the third year with a grand reception the Tuesday evening after Conference. The quarterly conference expressed regret at not being able to increase the salary. Mr. Simpson is worth more than they can pay. The pastor preached the Memorial sermon before the G. A. R., and later by special request preached to the Odd Fellows. Children's Day was a great success, with a sermon in the morning to the children, and two children were baptized. An excellent concert was given in the evening. Mr. Simpson has made 187 calls since Conference, and his wife has made 180. Finances are reported in a better condition than usual. Rev. G. W. Anderson, of Providence, R. I., preached, June 24, from Acts 3: 6: "What I have, that give I thee." It was an excellent sermon, full of power and of the Holy Ghost, but made especially impressive because of the fact that he was pastor of this church in 1866 when twenty years old and a senior in the School of Theology of Boston University. There were a half-dozen people in the congregation on June 24 who heard him preach thirty-four years ago.

*Personal.*—We are glad to see New Hampshire Conference so well and ably represented on the Board of Control of the Epworth League as it now is by Rev. J. M. Durrell, and the General Book Committee by A. T. Cass.

It is with great sadness that we have to record the death of Rev. J. M. Durrell's sister, one of the bright, earnest, faithful workers of the church, who will be greatly missed by those who knew her. Deep sympathy is felt by all the friends for the bereaved. May God supply every need!

### MAINE CONFERENCE

#### Portland District

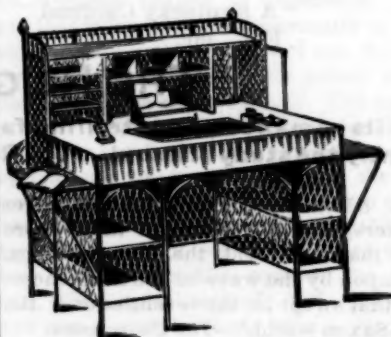
*Portland Congress St.*—Eight new members were received into full membership on Sunday, July 1. Fourteen children were baptized on Children's Day. Finances are in excellent condition, all expenses and benevolences being subscribed, to be paid in weekly offerings.

*Woodfords and Washington Ave.*—Washington Avenue is the new name of the East Deering Church. The Sunday-school numbers over eighty. The new pastor, Rev. C. A. Terhune, is a hard worker. He has already made himself felt in the community. The social meetings at Woodfords are increasing in attendance and interest. On all lines he is building well upon the foundations laid by his faithful and successful predecessor. The Epworth League and the Junior League are taking on new energy. This charge ought to become one of the strongest on the district.

*South Portland, People's Church.*—The new year opens well. Already two persons have started in the Christian life. The children are being well trained for the church by Mrs. Corey, the pastor's wife. The church was never more harmonious. The Sunday-school averages over two hundred in attendance.

*Berwick.*—The first quarterly meeting was somewhat of the old-fashioned kind. A love-feast was held before the sermon, and a communion service after it, in which the pastor and people of the Somersworth church united. The Free Baptist pastor, with a visiting friend from the West, assisted in the administration of the Lord's Supper. The church is prospering in every way.

*Personal.*—The presiding elder's address for the summer is West Harpswell. However, letters directed to Portland will be forwarded. The



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Is the only direct line from New England to Chautauqua Lake. During July, 1900, tickets will be sold at rate of **one fare and one-third for round trip**—\$14.20. Good to return until Sept. 1. Tickets and sleeping car accommodations can be secured by applying to

**D. I. ROBERTS,**  
General Passenger Agent  
Erie R. R. Co.

**O. W. JORDAN,**  
New England Passenger Agent,  
268 Washington Street,  
BOSTON, MASS.



Deering Centre post-office has been abolished by the Government.

**Apportionments.**—Cards have been sent to all the preachers, with duplicates for the treasurers. The apportionment for Education is for *Children's Fund only*.  
E. O. T.

## N. E. SOUTHERN CONFERENCE

### Norwich District

**Putnam.**—The corner-stone of the new brick Methodist Episcopal Church on Grove Street was laid with appropriate ceremony on Thursday, June 28, at 2 P. M. Seats and a covered platform were arranged on the floor of the new church, and, in spite of a heavy shower of rain, there was a large attendance. The pastors of the local churches were present, and most of the neighboring Methodist churches were represented by their pastors and some of their members. The church choir furnished special music. Rev. Willard T. Perrin, D. D., presiding elder of Boston District, made the principal address. It was especially fitting that Dr. Perrin should be the orator for this occasion, he being the grandson of Noah Perrin, Sr., famous as the first convert to Methodism in this region, for sixty years a class-leader in the old West Thompson Church where he held his membership. The address was powerful and stimulating, fully sustaining the reputation of the distinguished speaker. The position of the Methodist Episcopal Church in the world, its beliefs and usages, especially those in which it differs from other denominations, were forcefully emphasized. The corner-stone was laid by Rev. E. F. Smith, a former pastor, under whose labors the lot on which the new church is to stand was purchased and the foundation built. It is of bluestone, bearing the dates, "1858-1900." The copper box contained a copy of ZION'S HERALD, the *Christian Advocate*, and several local papers; also a list of all subscribers to the enterprise up to date, an historical sketch of the church organization, the names of the first trustees and building committee of the old church, names of the present officers of the church and connected societies. The exercises were in charge of the pastor, Rev. Jacob Betts, by whose faithful and unceasing labor the erection of this much-needed church has been made possible. He is to be congratulated on the success which has thus far followed the enterprise. Money enough has been pledged to complete the outside of the building. About \$2,500 will be needed to complete and furnish the inside; and the Lord's stewards can find no better place to invest some of His money where at His coming He may receive His own with usury, than by sending in a subscription for this cause to the heroic pastor who is carrying one of the heaviest burdens in the Conference today. It is a good time for us to recall and practice the Golden Rule. The entire cost of the church will be about \$9,000. In addition to those already mentioned, Presiding Elder Bates and about a dozen other ministers were present, some of whom took part in the exercises.

SCRIPTUM.

### Brockton and Vicinity

**Rockland, Central.**—Rev. A. G. Boynton, the pastor, who had been spending several weeks in New York, met with a most cordial reception, Sunday, June 24, when he occupied the pulpit for the first time since his return. Matters are progressing finely on this charge. The debt is being paid, and it is hoped that the celebration of its entire extinguishment is not far distant.

**Campello.**—The roll of the membership of the Junior Epworth League has recently been enlarged to the number of 50, making a total of 80. The League work on this charge is in a healthy condition. On Sunday, July 1, the pastor, Rev. H. B. Cady, baptized one, received one on probation, and 12 into full connection.

**Brockton, Central.**—At an adjourned meeting of the quarterly conference, held Wednesday evening, July 27, new plans for the new church edifice were submitted. The conference was delighted with them, and authorized the committee on building to advertise for bids. The plans presented indicate a handsome and compact church, with a 90-foot tower and with a bell-loft about 60 feet high. A bicycle room in the basement is a feature. A beautiful church building, such as Methodism ought to have in all large centres of population, will be erected. The committee was authorized to sell the pipe organ and settees. Bishop Hamilton, on

Sunday, June 24, preached a grand sermon on "The Brotherhood of Man."

**Whitman.**—Sunday, July 1, Rev. George E. Brightman received 18 into the church—1 on probation, 2 by certificate, and 15 into full connection. The first quarterly conference voted to give the pastor the month of August for his vacation.

**Brockton, Pearl Street.**—Rev. A. A. Mason, pastor, has been encouraged by the conversion of two young men. The new parsonage is approaching completion. It will be ready for occupancy, it is hoped, some time in August.

**Lynn Convention.**—Large numbers from this vicinity are attending. New England Methodism ought to receive a mighty inspiration from this splendid gathering.

**Picnics.**—Sunday-schools are enjoying their annual outings. All report enjoyable occasions, and, what is still better, the boys and girls are bound a little more closely to the church.

G. E. B.

## VERMONT CONFERENCE

### Montpelier District

**Ascutneyville.**—Rev. W. E. Douglass has re-established the mid-week prayer-meeting. This is appreciated by the people, and upwards of fifty were out on a recent Wednesday night.

**Brattleboro.**—Through the generosity of Dr. D. P. Webster, who is the postmaster of this place, one of the stewards in our church, and a son of the late Rev. Alonzo Webster, D. D., electric lights have been placed throughout the entire church edifice, the wiring being done in the most approved manner, and group elec-

trols placed in various parts of the audience-room, with a hood-light for the pulpit. Through the agency of Dr. C. G. Wheeler, the recording steward of our church, and others, a sufficient sum has been raised to fresco the interior of the church in an appropriate manner. The exterior and interior of the parsonage have also been freshened with new coats of paint. And with all these material improvements, the spiritual interests have not been neglected, the attendance at the social meetings suffering no diminution on account of the warm weather. Pastor Lowe is now enjoying a well-earned vacation in Maine among family friends.

**Hartland.**—The interest in Rev. A. C. Dennett's "Young Men's Club" is on the increase. A tennis court and two croquet grounds have been laid out back of the parsonage, these grounds being free to the members and their friends. At the last "ladies' night" over sixty were present, and a delightful time was enjoyed. A "Zobo Band," organized by Pastor Dennett, adds much to the interest and attendance of local entertainments.

**Montpelier.**—Three were baptized, one received on probation, and two by letter, June 24. The Sunday evening services conducted by Rev. C. O. Judkins have variety and freshness, and are attended by large crowds. The quarterly conference has voted to put electric lights throughout the entire edifice.

**Northfield.**—The baccalaureate sermon before the graduating class of Norwich University was preached by Rev. C. O. Judkins of our church, and received many well-merited encomiums. The Commencement exercises were also held in the Methodist church. One of the graduates was Harold Richmond, son of our recording steward

## The Suffering from Indigestion, Constipation, Kidney Troubles, Diabetes, and Bright's Disease, has been conquered.

Ninety-five per cent of all ailments that afflict mankind can be traced to poor digestion and constipation. The system is fed by the blood. To make good blood that is health-giving—strength-renewing, you must be able to properly digest and assimilate your food. You must also promptly and regularly relieve the bowels of that which is useless and detrimental. If you allow the digestive organs and intestines to become congested or diseased, you soon have a general breaking down in health.

The kidneys are closely allied to the stomach and bowels. Through them all of the blood must pass to be filtered. This is the office of the kidneys. To do this work well, they must be in perfect condition. If they are weak—if you feel badly—sick—if your back is lame—the kidneys are disabled. Neglect of the kidneys soon produces trouble in the urinary tract, which means suffering and misery beyond description.

This can all be avoided. You need not suffer with Indigestion, Constipation, Kidney or Bladder troubles if you will use Vernal Saw Palmetto Berry Wine, which perfectly cures every such case. It is purely medicinal, not alcoholic.

Only one dose a day—only one tablespoonful of this remedy is required to cure dyspepsia or any other stomach trouble, or any derangement or disease of the kidneys or any case of inflammation of bladder or prostate gland. It will permanently cure the hardest case of constipation with only one dose a day.

Every case of Indigestion, Constipation, Kidney or Bladder trouble can be cured by this remedy. There is no exception to this statement—thousands have testified to a complete cure in a short time and at very moderate cost.

NOTE.—The Editor of the "Christian Uplook" is personally acquainted with the proprietors of this company, and can speak in the highest terms of them, also of the curative qualities of the Remedy, having used it with great benefit

### INDIGESTION.

Keene, N. H., Oct. 6, 1899.  
Vernal Remedy Company, Buffalo, N. Y.:—Gentlemen.—I have sold to Mr. Henry L. Wilbur of Surry, N. H., since April 17th six bottles of Vernal Saw Palmetto Berry Wine. He is the person who induced me to order the first dozen bottles from you. A few days ago he called at my store and said he wished to have a testimonial sent you concerning his case; said the Wine had been of such great value to him that he wished others to know about it.

He has suffered for the past forty years from a stomach trouble, indigestion, constipation, etc., most of the time living on the plainest of food, going without pastry, meats, etc.; was doctoring by a great many physicians in Keene and Boston, but received no benefit, and for the last few years was obliged to give up all work on his farm.

Hearing of your Vernal Saw Palmetto Berry Wine he asked me to order it for him. He found after using your wine a few times that he did not have those distressing spells after eating; began to feel better; could eat more, and some things that he had been unable to eat for years, and to-day he considers himself cured, can eat anything and everything that is put upon the table, and can do as much work in a day as any other man can do.

Mr. Wilbur is one of our most progressive farmers; a man who is respected and held in high esteem by his neighbors and townsmen.

I have myself prepared medicine and sold him remedies for his trouble, for the past 30 years, and can vouch for the truth of this statement.

B. W. HODGKINS, Druggist.

### CONSTIPATION.

West Orange, N. J., Feb. 22, 1900.  
I used one bottle Vernal Saw Palmetto Berry Wine last September for Constipation, Piles, Indigestion and enlarged Prostate Gland, and it helped me very much. Constipation was very bad, bowels very much swollen; never had a natural movement of the bowels.

C. J. H., Box 155.

March 14, 1900.  
I find Vernal Saw Palmetto Berry Wine very helpful. The piles and constipation are better. Bowels move every day, with use of only one tablespoonful a day of Wine. I used two tablespoonfuls at first.

C. J. H., P. O. Box 155.

### KIDNEY DISEASE.

Woodbine, Iowa, Nov. 13, 1899.  
Vernal Remedy Company, Buffalo, N. Y.:—Dear Sirs:—I am a sufferer from Bright's Disease. Please send me a bottle of your Vernal Saw Palmetto Berry Wine, as advertised.

W. H. WILSEY.  
January 24, 1900.—I have taken one bottle (to cure Bright's disease) and am greatly benefited.

W. H. WILSEY.  
March 14, 1900.—I have improved greatly since I used your remedy. Albumen was found in my urine—none now. I had pain across my back and in my kidneys, but it has left me now. My side was so sore, I could scarcely walk. Now that is about cured, and I have gained about fifteen pounds of flesh. I am convinced that Vernal Saw Palmetto Berry Wine will do all you claim, and I shall recommend it.

W. H. WILSEY.

### INFLAMMATION OF BLADDER.

Boston, Mass., Oct. 5, 1899.  
Vernal Remedy Company, Buffalo, N. Y.:—I have just used up the last of five bottles of your Vernal Saw Palmetto Berry Wine and can say that I have received great benefit from it. The inflammation of bladder that I was suffering from has been entirely cured.

E. P. WILCOX, 30 Rockland St.

Thousands of others know the great value of this remedy. You can learn for yourself if you will. We will send you one trial bottle, enough to last one week, all charges paid, ABSOLUTELY FREE with full directions for taking. State your ailments and mention this paper. Write to Vernal Remedy Co., Franklin and Eagle streets, Buffalo, N. Y.



at this place. His oration was especially fine, and he won the gold medal given by the faculty for the best standing throughout the course. Harold Converse, a local preacher in this church, and a grandson of the late Rev. Jeremiah W. Bemis, has just been to Boston for an operation for appendicitis. The treatment was successful, and recovery is now assured.

**Pittsfield.**—Rev. Mr. Gabriel, an Armenian friend of Pastor Parounagian, has been visiting at this place and preaching hereabouts. A graduate of Troy Conference Academy, he proposes to enter Syracuse University this fall. He is a young man of promise.

**Proctorsville.**—A large new coal stove has been put in the sitting-room and an elegant range in the kitchen, which place is also further beautified by a hard wood floor just laid. All of these improvements have been paid for. Mrs. McKenzie has been up for a short visit, and hopes that additional medical treatment by Boston physicians will greatly improve her health. It is understood that the salary at this point will be increased \$300, three men having agreed to give a hundred dollars each toward this result. Two of them have already paid their subscription. The congregations are slowly but surely increasing.

**Putney.**—Rev. J. H. Bennett was the Memorial Day orator at a near-by place. Putney congregations have been larger for the past quarter than during the same period last year.

**Mechanicsville.**—Three have been received on probation by Rev. H. F. Forrest. The finances are also in a more hopeful condition than a year ago. Miss Edith Forrest, preceptress of Montpelier Seminary, is spending her summer vacation here.

**Fairlee.**—During the renovation of the church edifice Pastor Webb is holding the regular services in a hall. Rev. Dr. Frost, of Newark, N. J., is expected soon with his family, to occupy his cottage at the lake, and Rev. L. P. Tucker, of the New York Conference, has already arrived with his wife. These brethren have a multitude of friends in this Conference.

RETLAW.

#### St. Albans District

**W. H. M. S.**—The Woman's Home Missionary Society of St. Albans District held a twentieth century rally at Richford, Vt., June 18. It was a complete success in every respect. The day was perfect and the attendance large. The convention opened with a consecration service led by Mrs. W. S. Smithers, of St. Albans. The district secretary's report showed a good gain in membership. Mrs. Gertrude Newton, of St. Albans, read a paper on "Immigrant Work;" Miss Celia Culver, of Richford, one on "Mormon Work;" Mrs. Nellie Gilbert, of Montgomery, read a "Modern Episode" among the Mormons; Mrs. Carrie E. Miller read a paper on "The Relation of Temperance to Home Missionary Work;" Mrs. Geo. Duell, of Montgomery, "A Brave Woman and Her Work" (relating to work in Alaska); "Our Young People's Work," by Mrs. C. W. Jones, of St. Albans, and "Our Literature," by Mrs. E. J. Parmelee, of Enosburg Falls. Miss Iva May Durham, deaconess at large, of Washington, D. C., was introduced, and spoke. The forenoon session closed with prayer by Mrs. C. S. Nutter, of St. Albans. Lunch was served in the vestry by the ladies of Richford.

The afternoon session was opened by a prayer and promise service conducted by Mrs. H. F. Nanton, of Richford. Mrs. L. O. Sherburne, of Enosburg Falls, read a paper on the "Twentieth Century Thank Offering." Miss Lillian Brown

and Mrs. E. J. Parmelee, of Enosburg Falls, sang a duet. "One Evening's Program" was given by the young ladies of Enosburg Falls auxiliary. Miss Nellie Manuel, of Richford, then conducted a "Children's Hour."

In the evening Rev. P. A. Smith conducted a prayer and praise service. The Richford choir furnished some excellent music. Miss Iva May Durham spoke for an hour of the Deaconess work of the W. H. M. S.

MRS. V. A. IRISH, Dist. Sec.

### NEW ENGLAND CONFERENCE

#### Boston District

**People's Temple, Boston.**—Bishop E. W. Parker of Southern Asia preached Sunday morning. His sermon was descriptive of the work of Methodist Episcopal missions among the people of Northwest India. He told several incidents showing how God has opened the way for this work among the several castes, and of the wonderful success of the educational work. When they began the work forty-one years ago there were no women among the twenty millions of inhabitants in those districts who could read or write. Lately, when under the patronage of Lady Dufferin the government medical school was opened to young ladies, the only young women to be found who were capable of undertaking the course to fit them to work among the women of India were the girls in our mission schools. One of these graduated at the head of the class, outranking the young men, and has won a very high endorsement from the government inspectors for the excellence of the hospital of which she was in charge. Bishop Parker's faith in the opening of China to the influences of Christianity was large, and he predicted the opening of the doors of that country wider than ever before to the messengers of the Christian religion. His remarks were pervaded by a spirit of Christian optimism which inspired his hearers to great faith in the ultimate winning of these millions for Christ.

**St. Mark's, Brookline.**—Rev. A. B. Kendig, D. D., the pastor, will remain with his church throughout the summer season, ready to heed the call of his people for needed pastoral service.

**Southbridge.**—Sunday, July 1, was a day of great interest to this historic church. On a previous Sunday 4 children had been baptized by sprinkling and 7 adults by immersion. On the same day 17 adults were baptized by sprinkling and 84 were received into full membership. All were young men and women except four or five, the average age being about twenty years. Among the number were five public school teachers and several from the high school graduating class of this year, including the two young ladies taking the highest honors. Six are members of the choir. Rev. C. H. Hanaford is the pastor.

#### Cambridge District

**St. Paul's, Lowell.**—Since Conference 9 have been received by letter, 4 from probation, 6 on probation, and 17 baptized by the pastor, Rev. L. W. Staples.

#### Lynn District

**First Church, Lynn.**—Rev. R. L. Greene, D. D., has received a very hearty reception at this church, and the work of the new Conference year has received a most promising opening.

**Trinity Church, Lynn.**—The *Daily Evening Item* of Lynn, in its issue of July 2, publishes a generous abstract of the sermon preached by Rev. William Full, pastor of Trinity, that city, on the previous Sunday evening.

**Stoneham.**—Rev. J. W. Ward, pastor of Stoneham church, who sailed in the "New England" for Europe, June 20, reports to his church through W. C. Whitcher, superintendent of Sunday-school and secretary of official board, that he arrived safely at Queenstown, and without a touch of sea-sickness, after a most delightful trip, June 27. Mr. Ward visits relatives in England until July 12, when he joins a company of tourists at Paris for a trip on the Continent, returning about Sept. 1.

#### Springfield District

**Monson.**—A very successful concert was given by the Sunday-school on Children's Day, June 10, with large attendance. Miss Collis' Sunday-school class of young ladies have about \$85 toward a new piano which they are to purchase for the vestry. Sunday morning, June 17, Rev.

A. W. L. Nelson preached to the order of Odd Fellows, they attending in a body. The Epworth League has sent \$31, the Sunday-school \$10, and the King's Daughters \$5 (total \$46), to the India Famine Fund. Mrs. Susan Bills, 81 years of age, died Sunday morning, June 17, at the home of her daughter, Mrs. Farrell, with whom she lived. Mrs. Bills was at the time of her death, as for several years preceding, a member of the Monson Church. Presiding Elder Knowles held the second quarterly conference Sunday morning, June 24, and preached at the regular morning service.

**Ware.**—Children's Day was observed on Sunday, June 10. The altar and platform were profusely decorated with evergreen, ferns and flowers. The morning sermon was appropriate to the occasion. In the evening the Sunday-school gave a concert under the direction of Superintendents Barlow and Lindsay. Presiding Elder Knowles made his first quarterly visit on Thursday, June 14. An appreciative audience listened for an hour to his description of the late General Conference and its proceedings, after which he held the quarterly conference. The fifth year of Rev. J. W. Fulton's pastorate has opened pleasantly, all departments being actively engaged in advancing the various interests of the church. The second anniversary of the dedication of the church was observed on a recent Sabbath, the pastor preaching two practical and interesting sermons. A thank-offering amounting to \$65 was contributed at the morning service, to apply on the church debt, on which \$100 had already been

## Artistic Bric-a-Brac

Recent importations have added some rare specimens of fine Pottery and Glass that will interest connoisseurs.

Curious pieces of the skillful productions of **Makuzu** (the priest potter) of Japan. Wonderful effects in modelling, color and firing.

**Old Blue-Nankin China Vases and Urns**, antique shapes from Hong Kong, for mantel and sideboard effect.

**Rosenburg Faience** (from the Hague), Vases, etc.

**Old Dutch Pieces** from the Royal Bonn Pottery.

**Utopian Ware** (American) by Owens, beautiful underglaze effects, \$5 to \$40 each.

**Genuine Japanese Cloisonne and Satsuma pieces**, \$8 to \$90 each.

**Artistic Paintings on Porcelain** from Vienna, \$50 to \$200 each.

**Phenomenon and Papillon Glass** pieces, rare designs, superb specimens.

Several new subjects added to our **Historical Plate** series from **Wedgwood**.

In the **Dinner Set Department** will be seen examples of china from which orders for monogram and initial presentation sets, or single dozens, to be made by **Minton, Wedgwood and the Royal Worcester**. Also sets for Yachts, Private Cars and Families, etc., four months required.

Visitors will find attractive exhibits in the **Glass Dept.**, the **Dinner Set Department**, the **Art Pottery Rooms** and the **Lamp Dept.** gleaned from original sources of production.

Inspection Invited

**Jones, McDuffee & Stratton Co.,**  
China and Glass Merchants  
Wholesale and Retail

120 Franklin St., Cor. Federal

### EXTRA GOOD ORGANS



Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves that heavy middle expense. By saving in the selling, we put more in the making. The more people know how good the Epworth is—and how we deal—the more our business grows. Write for catalogue today.  
**Williams Organ & Piano Company, Chicago.**



paid since the session of the Annual Conference.

**Williamsburg.**—Rev. H. H. Weyant preached, on Memorial Sunday, to the Veterans, taking the text, "Thou therefore endure hardness as a good soldier of Jesus Christ." A large audience was present, and the sermon was highly appreciated. Children's Day was observed on the morning of June 10. The floral decorations were beautiful. After a concert the pastor preached a short sermon. The general verdict is that it was the best concert held in the town, in any church, for many years. H.

### "A Joyful Celebration"

Such was the heading of the announcement, on a neat program, of the celebration by the Highlands Church, Holyoke, Mass., of its great achievement in clearing off the last dollar of the indebtedness which had encumbered the property. This church was started in 1884 by Rev. E. P. King, the energetic pastor of the Holyoke Church, as a mission connected with the last-named organization. Soon Mr. Allen, of the Highlands, gave a very generous donation of land sufficient for a church and parsonage, with room to spare. In March, 1889, the mission was organized into a church, with about fifty members. The church edifice was erected early in the history of the society, and is a beautiful and commodious building, with an excellent parsonage adjoining. But a heavy debt of some \$5,300 has rested upon the property, and has been not only technically, but literally, an "encumbrance."

Rev. O. R. Miller was appointed to the charge in 1898, and after one year's survey of the field decided that the debt must be removed. Accordingly he called the trustees together and laid the project before them, proposing that all subscriptions be conditioned upon securing pledges for the entire amount before April 1, 1900. Some thought that it would be better to secure unconditional pledges to such amount as could be obtained. But he insisted, and the brethren decided that if he was to do the work it would be proper to let him follow his own course.

It was evident that the whole amount could not be secured in the local society—in fact, that most of it must be obtained elsewhere. The pastor opened his debt-raising campaign in a somewhat unique but certainly appropriate way—by appointing a day of prayer for the success of the undertaking. And earnest prayer has been answered; for quiet and persistent work, continuing through nearly a year, has been crowned with complete success. Mr. J. H. Montgomery, secretary of the board of trustees, said that "the honor belongs wholly to Rev. O. R. Miller, as he planned the work and persistently followed it up until it was completed."

In observance of the removal of the long-standing hindrance to greatest success, "a joyful celebration" was held on Thursday, July 5. The choir—Messrs. J. R. Parfitt, C. S. Cornell, Mrs. Harvey Smith, Mrs. Joshua Taylor—discoursed appropriate music. Words of greeting were spoken by W. T. Dean, chairman of the trustees; and their secretary, J. H. Montgomery, presented an historical sketch of the church. The mother church (Appleton, St. Church) voiced its greetings through its pastor,

Rev. H. L. Wriston. Rev. W. S. Fritch, pastor at the Highlands in 1880-'91, and Rev. F. J. Hale, pastor in 1896-'97, presented pleasant reminiscences; and Rev. O. R. Miller told how the debt was removed. Of the chief addresses one was by Presiding Elder Knowles, who explained "The Work of a Presiding Elder," clearly setting forth that this work is indispensable in our economy. Bishop Hamilton spoke of "Methodism in the West." If any of his auditors, having lived under the influence of an overshadowing Congregationalism, had ever imagined that Methodism was a small institution, they must have been disabused of that impression. Bishop Mallalien, illustrating by personal experience, presented "The Work of a Methodist Bishop," and truly, as thus illustrated, it appeared a tremendous work, demanding all the energies of the ablest men. Did not limitations of space forbid, it would be exceedingly interesting to have here presented the figures which briefly, and doubtless inadequately, summed up the episcopal work of sixteen busy years.

After an intermission, during which an excellent supper was served, an evening service was held. Who the speakers were the writer is not informed, as he could not tarry for the evening, but knows that Bishop Hamilton, who was expected to speak, was unable to remain. It is fitting that mention should be made of the largest gifts toward the removal of the debt, which were as follows: \$1,000 from Mrs. Martha Ludington, of West Springfield; \$550 from Mrs. Eliza Smith; \$500 from Mr. Wm. Skinner, and \$500 from Mr. Wm. Whiting. At the same time it goes without saying that very possibly some of the much smaller gifts represented fully as much, very possibly decidedly more, of sacrifice for the cause of Christ.

The Highlands Church is excellently located in a beautiful part of the city, in the midst of comfortable residences, and should be able efficiently to accomplish the proper work of a Methodist church. H.

### Fine Ocean Resorts on New England Coast

In no section of the country can so wide a variety of shore resorts be found as on the North Atlantic Coast. For the fashionable set, Bar Harbor and vicinity has long been a favorite resort, but York, Marblehead, Manchester, Rye, The Hamptons, Kennebunk, Old Orchard, Scarborough and a hundred others are watering places to which multitudes flock early in the season, and the satisfactory results of the summer's sojourn are evidenced by the brown faces, bright eyes and jovial spirits which one encounters at the end of the season.

Have you thought of a vacation trip yet? If not, you should have the "All Along Shore" book published by the Boston & Maine Railroad, and by addressing the General Passenger Department, Boston, Mass., enclosing a two-cent stamp, the book will be sent you. It will materially aid you in selecting your outing place.

An important factor in the china shops is the making of initial or monogram porcelain, sets or single dozens of fine plates, with the name of the giver and receiver at the back, under the pottery brand, indelibly fired. Heirloom china and silver are now "twin relics." Jones, McDuffee & Stratton have a large clientele in this branch of commerce.

### CHURCH REGISTER

#### HERALD CALENDAR

Hedding Holiness Meeting at Hedding,	July 23-27
Musical Day, Yarmouth Camp-ground,	July 31
Hedding Chautauqua Assembly and Summer School,	July 30-Aug. 17
Richmond (Me.) Camp-meeting,	Aug. 3-13
Piscataquis Valley Camp-meeting at Foxcroft, Me.,	Aug. 6-13
East Livermore Camp-meeting,	Aug. 13-20
Martha's Vineyard Camp-meeting,	Aug. 19-26
East Poland Camp-meeting,	Aug. 20-27
North Anson Camp-meeting,	Aug. 20-27
Willimantic Camp-meeting,	Aug. 20-27
Lyndonville (Vt.) Camp-meeting,	Aug. 20-27
Empire Grove Camp-meeting,	Aug. 20-27
Hedding Camp-meeting,	Aug. 27-Sept. 1
Asbury Grove Camp-meeting,	Aug. 27-Sept. 3
STERLING CAMP-GROUND:	
Epworth League Assembly,	Aug. 23-26
Annual Camp-meeting,	Aug. 27-31
Swedish Camp-meeting,	Sept. 1-3

You never read of such cures elsewhere as those accomplished by Hood's Sarsaparilla, did you? It is America's Greatest Medicine.

One dose a day of Vernal Saw Palmetto Berry Wine will cure indigestion and constipation perfectly and permanently. The Vernal Remedy Company of Buffalo, N. Y., will send a trial bottle FREE AND PREPAID to any reader of ZION'S HERALD.

**SUPPLY.**—Rev. H. C. Munson, of Lewiston, Me., can be secured for supply through July and August at a reasonable rate.

**NOTICE.**—Rev. W. H. Daniels, missionary from India and author of the "Illustrated History of Methodism," will make a tour among camp-grounds and churches of Maine. For engagements address Rev. Howard Clifford, Old Orchard, Me.

### If your Brain is Tired Use Horsford's Acid Phosphate

Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

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### Deafness Cannot Be Cured

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## OBITUARIES

A little while, you tell me, but a little while,  
And I shall be where my beloved are;  
And with your eyes all large with faith you  
say,  
"Thy dear ones have not journeyed very far."

"Not very far," I say it o'er and o'er  
Till on mine ear mine own voice strangely  
falls,  
Like some mechanic utterance that repeats  
A meaningless refrain to empty walls.

"Not very far" — but measured by my grief  
A distance measureless as my despair,  
When from the dreams that give them back  
to me  
I wake to find that they have journeyed  
there!

"Not very far!" Ah me! the spirit has  
Had its conjectures since the first man  
slept;  
But oh, the heart, it knoweth its own loss,  
And death is death as 'twas when Rachel  
wept.

— Chambers' Journal.

**Taylor.** — Amanda M. Phillips Taylor, wife of Olin S. Taylor, died June 7, 1900.

Mrs. Taylor was born in Bethlehem, N. H., February, 1847, and continued to live there until eleven years ago, when she removed with her family to Piermont, N. H. She was converted in early life under the ministry of Rev. J. H. Knott, joined the Methodist Episcopal Church, and has ever been a faithful member of it. On Jan. 21, 1874, she married Olin S. Taylor. Their married life was ever peaceful and happy. Two children — Caroline and Arthur — came to bless their union, both of whom, with their father, are respected members of the church. Mrs. Taylor's life was given to her family and to the church. She was loved and honored by both and respected by all.

Her funeral was held at the family residence. A large circle of relatives was present. Many neighbors came in to pay their last respects. Her pastor, Rev. C. J. Brown, conducted the services. Singing was furnished by members of the Congregational and Methodist choirs. Her husband and three brothers laid her earthly temple to rest in the cemetery at Haverhill. A great loss has been sustained by the community, church and family. A good woman has gone.

C. J. B.

**Burr.** — Mrs. Julia E. (Kimball) Burr was born in Bethel, Me., Jan. 6, 1823, and departed this life in Rochester, N. H., May 8, 1900, at the advanced age of 77 years, 3 months, and 28 days.

Mrs. Burr sprang from a large family, being one of ten children. Her childhood days were spent in Bethel and Mercer, Me. At an early age she was converted to God and united with the Methodist Episcopal Church in Mercer. During her school days she was a student in the Seminary at Kent's Hill. She was united in marriage with Martin L. Burr, at Mercer, Sept. 24, 1844, Rev. Isaac C. Downing performing the ceremony, and for a half-century they weathered the storms of life together. When affliction came to them in the loss of three beautiful children in the short space of three months, leaving the home desolate, it was the strong, sweet spirit of Mrs. Burr that sustained courage and inspired to action. Of her seven children, only two are left — Louis E. Burr, of Chicago, and Mrs. Amelia F., wife of Thomas W. Osgood, of Rochester. Mr. Burr, formerly a merchant and long-time Methodist, preceded his wife but four years to the better land. Of her original family only a brother and sister survive — E. N. Kimball, of Boston, and Mrs. Eunice Story, of New York.

The religious experience of Mrs. Burr was clear and true. On coming to Rochester she had her membership transferred to this place, and during the twenty years of her residence here she lived an influential life in local Methodism. Modest, unassuming, of fine spirit and cultured ways, she was a benediction to those with whom she mingled. She was a good mother, a kind neighbor, a sincere Christian. The age-lines in her face were scarcely noticeable, and she knew so well how to grow old gracefully that few realized that she was ripening for the harvest.

Her last hours were full of peace. There was no long sickness, no intense pain — she quietly fell asleep. Saturday evening, after the routine of the day, she sat up till half past ten reading ZION'S HERALD, and retired as well, apparently, as usual, but Sunday morning she was taken ill, and Thursday night she died. As her dying

hour drew near, when asked if Christ was all she expected, she said, "Oh, yes. It is beautiful, beautiful. He is everything to me." She gave, also, this message to the church: "Tell them that I go out without a doubt or fear."

Earth is poorer because of the home-going of Mrs. Burr. She will be missed in her accustomed place in the sanctuary and in the familiar scenes of home. But the memories are rich with precious influences, and the future is bright with promise, so that many, helped heavenward by her life, will rise up in the last day and call her blessed. She rests from her labors, and her works follow her. The funeral service was conducted by her pastor, May 7, at her late residence.

G. W. FARMER.

**Sargent.** — John L. Sargent was born in Merimacport, Mass., Feb. 19, 1865, and entered into rest April 22, 1900.

When a boy, and suffering from a serious illness which threatened to be fatal, he promised the Lord that if his life were spared he would give himself to His service, but while he kept his promise in mind and had no idea of breaking it, he did not openly profess Christ for several years afterwards. But after he had done so, no one could doubt the genuineness of his conversion. He loved the prayer and class-meetings, the house of the Lord and the songs of Zion, and actively and earnestly engaged in Christian work, always ready and quick to duty and among the first to bear testimony in the social service. He was united in marriage in 1886 with Miss Annie May Collins who, with two children, survives him.

About three years ago his health began to fail and his condition gave unmistakable evidence of that dread disease, consumption. A year ago he was compelled to give up active work. During the year he had suffered much but always with patience and Christian fortitude. To those who called upon him he would say, "I would like to live, but am ready to go if it is the Lord's will." "The flesh is weak but the spirit is strong." "It is dark here, but all bright ahead." "Oh, it will be beautiful when I get home!" "It is well with my soul." "I am so glad I have given my heart to God." What a blessing to those who are left here is such a testimony. Our brother has left a good name. The memory of the just is blessed. Funeral services were held in the Methodist Church at Merimacport, and were conducted by Rev. M. T. Cilley and the pastor of the church. A large number of sorrowing friends evidenced their interest and sympathy by their presence.

WM. S. SEARLE.

**Grovenor.** — Mrs. Nellie (Howe) Grovenor, wife of Rev. Francis Grovenor, of the Maine Conference, was born in Rumford, Me., June 3, 1845, and died in Chebeague, Me., May 25, 1900.

Mrs. Grovenor was the youngest daughter of Mr. and Mrs. John Howe, of North Rumford, on the west side of Ellis River. Her early life was spent in her childhood home where she had many friends, for all who knew her loved her. She was one who made friends wherever she went. At home, in the school-room, and in the different walks of life she exhibited the same sweet, sunny disposition. She exhibited the spirit of Him who touched and filled her heart in her youthful days. In May, 1873, she became the wife of Mr. Grovenor. In her new home she found three motherless children, and she became a true friend and a faithful mother to them. She was greatly interested in the work in which her husband was engaged. His parish-

ioners found in her a wise counselor and a friend who sympathized with them in trouble and rejoiced with them in prosperity.

Mrs. Grovenor's last sickness covered a period of seven weeks. During that time not a murmur escaped her lips. It was her daily prayer that God's will should be done. On the twenty-eighth anniversary of her marriage God called her from her pleasant home and from a large circle of friends to join the company of the redeemed in the kingdom of heaven. A brief funeral service was held at her home on Sunday, conducted by Rev. W. S. Jones, assisted by Rev. Mr. Cole. Her remains were taken to North Rumford on Monday. Funeral services, conducted by Rev. G. B. Hannaford, were held at the home of Mr. J. K. Elliott on Tuesday. Beautiful flowers covered her casket. The house was filled with friends, and their hearts were filled with sorrow. May the Lord bless the husband, children, brothers, sisters, and all the relatives is the prayer of

G. B. HANNAFORD.

**Matthews.** — When Mrs. Lucy J. Matthews ceased to live on earth, June 15, 1900, many were left to mourn an affectionate mother, a kind neighbor, a faithful friend, and a true Christian.

Mrs. Matthews lacked but a few days of being 73 years of age. The week before her death she had been visiting her son, S. P. Matthews, of Boston, returning home in her usual health. The Sunday following her return she was worshipping in the house of God; but before another Sabbath came she was called home to worship with saints above. Death came suddenly, but found her ready.

In girlhood she was converted, and in womanhood she continued to follow her Redeemer. She united with the church at South Yarmouth, Mass., in early life and remained a member of the same church until the close of life. She was loved by all who knew her, and precious is the sanctified memory of her character. Although called from our midst, the influence of her life is still with us, and she, being dead, yet speaks.

RICHARD M. FOWLES.

**Harriman.** — Mary Ann Ellis Harriman, daughter of Joseph and Mary Ann Ginn Ellis, and widow of the late Hon. Willard P. Harriman, was born in Prospect, Me., Aug. 12, 1817, and died at her home in Belfast, Me., June 2, 1900.

Mrs. Harriman was converted in early life, and for more than half a century was a faithful and consistent member of the Methodist Episcopal Church. Keen of intellect, firm of character, sympathetic of heart and cheerful of disposition, she was well equipped to fill, as she did, her every station in life with credit to herself and to the profit of all with whom she was associated. Many of our preachers found entertainment in her home from time to time, among whom were Bishops Jones and Harris, the eloquent missionary secretary, Dr. Thomas M. Eddy, and others well known throughout our connection. As she was too feeble to receive guests into her own home during the recent session of the East Maine Conference in Belfast, it seemed most fitting that the presiding officer and two or three of the visiting secretaries should be entertained in the home of her son, J. S. Harriman, Esq. During the Conference week Bishop Mallaleu found time in the midst of his busy hours to make Mrs. Harriman a pastoral call, which was fully appreciated by her; and the Bishop's cheering words and fervent prayer remained with her as a benediction to the end.

One son and two daughters preceded her to the eternal home; two sons and one daughter remain

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to follow. One brother, many relatives, and a large circle of friends are left to mourn her departure. May the helpful influence of her exemplary life long be felt by the living, and her many prayers in behalf of others be graciously answered amid the coming days.

S. L. HANSCOM.

**Cushman.**—Mrs. Caroline S. Cushman, for many years a faithful member of the Acushnet (Mass.) Methodist Episcopal Church, parted with her many friends and her loved ones for the life beyond, at 9:30 A. M., May 30, 1900.

Since the death of her husband in 1884, she has maintained the home, seen the marriage of the two sons and the daughter, and also the death of the son-in-law, since which time the daughter, Mrs. Pope, has lived with her mother.

Mrs. Cushman was received into the church, with her husband, July 19, 1874, on profession of faith. She lived a Christian life and died in peace, after a short illness—a relapse from a long and dangerous sickness during the previous fall and winter.

The funeral service, conducted by the pastor, Rev. L. H. Massey, assisted by Rev. Edward Williams, of New Bedford, was held at her late residence at 1 o'clock, Sunday, June 3, in the presence of the relatives and a large number of neighbors and friends.

L. H. MASSEY.

**Smith.**—On June 4, 1900, Mary P. Smith, of Smithtown, N. H., was released from suffering to enter the rest prepared for the people of God.

For more than a year Miss Smith bravely withstood an encroaching cancer of the face. She clung to life with all her strength and succumbed only to the inevitable; life meant much and was justly dear to her. But having done all she could to live, thus fulfilling all righteousness in this regard, she was as content to die as she had been desirous to live, being ready to go to be "forever with the Lord." Her sense of obligation to the gifts of God was strong, as seen in her appreciation of life and persistent cleaving unto it. She could not conscientiously die until satisfied that it was not her fault that she could not live. And in this appears one of her leading characteristics in life—a deep-seated conscientiousness and strong obligation to duty. The only debate in her mind was: Is it right? or, What is good? It was pretty generally known where the force of Aunt Mary's activity and the weight of her influence would be thrown when these questions were once settled. It is needless to say that she was always found at church or at any other religious gathering where the aim was to help men to God and to cultivate the moral life.

She was received into the church by Rev. H. B. Copp, in March, 1865, and was ever jealous of its honor and prayed for its success. She was quiet and unobtrusive in manner, but not lacking in influence and force of conviction and character. She will belong to that happy number who will hail the day of the fulfilled promise when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

W. C. WOODYARD.

**Smith**—Clara Elmer was born in Vernon, Vt., Feb. 5, 1822, and died in Springfield, Mass., May 30, 1900.

She was the daughter of Rufus and Roxanna Elmer. Both father and mother having passed away, at ten years of age she left the place of her birth to make a home with her brother, Rufus, in Woodstock, Conn. Here she remained until 1838, when with her brother she moved to Springfield, Mass., where she has lived ever since. April 3, 1845, Miss Elmer was married to L. C. Smith, consummating a union which has been blessed through all the years, and which death itself cannot sunder. To them were given one son, who died in infancy, and two daughters—Emma P., widow of the lamented William W. More, and Mrs. E. O. Gates of this city.

Mrs. Smith was the happy possessor of rare qualities of soul. Hers was a life of quiet trust in God. She always wore a sunny face and was

blessed with a great, warm heart, which diffused life and sweetness all through her home and was felt in all the circles of her large acquaintance. Of frail physique, she yet found joy in bearing the heaviest burdens. She looked out, not in; up, not down. She naturally thought of others first, and consulted the happiness of those about her before she thought of herself. She was constant in her attendance upon divine worship, until within a few months of her decease. Frequently would she grasp the hand of the preacher at the close of an earnest sermon, and whisper a word of cheer. Converted at the age of fourteen, she has been for many years closely identified with the varied interests of Trinity Church. The end came in great peace.

Funeral services were conducted by the writer, assisted by Rev. Joseph Scott, a life-long friend of the family. Trinity Church quartet sang several favorite hymns. The burial took place in the Springfield Cemetery.

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## The World's Temperance Congress

[Continued from Page 873.]

sectional meetings where the social, economic, moral and legislative features of the reform have been considered. Papers have been read upon almost every phase of the subject, and the record of proceedings, which is shortly to be printed, will constitute a most valuable addition to the literature of the temperance reform.

The agenda, briefly, has been as follows: On Saturday evening, June 9, the reception to the veterans of the first Congress; on Sunday sermons preached in very many of the London pulpits, both afternoon and evening. It was my rare privilege to hear Canon Wilberforce in Westminster Abbey, and never have I heard a more fearless arraignment of the liquor traffic or of the nation for its complicity in the same. The setting of the wonderful old Abbey, with its historic associations, the exquisite music, the soft light from the stained-glass windows, the half-weird effect of the innumerable monuments, all blended to make up a picture which can never be forgotten. Surely it is a good omen of the vital life of the church of Jesus Christ that a subject so

pulsing with the life-blood of today's need should be so fearlessly discussed in a place where so many yesterdays meet and mingle.

The mornings and afternoons of Monday, Tuesday, Wednesday, Thursday and Friday were given up to papers and discussions, as I have already indicated. If I were to venture to criticize, I should say that the chief defect lay in the fact that the papers were so out of proportion to the discussions. A program providing about half the amount of mental pabulum would have been much more easily assimilated and would have produced more definite results. But the mistake is not confined to British programs. Overcrowding is the rule in all societies of which I have knowledge, and "less platform, more floor," is a motto all would do well to adopt.

Prominent among the papers was one by Mrs. Lillian M. N. Stevens, of Portland, Maine, on "The Original Home of Prohibition." It was received with great enthusiasm and its arguments pronounced both logical and conclusive.

Our English friends rely far more upon the social function as an ally in reform work than do we across the water, and we

would do well to learn from them in this, as in many other things. Not fewer than a round dozen of receptions were upon the official program, and invitations were received to several others. Chief among the social events were a garden party, Wednesday afternoon, at Lambeth Palace by the Archbishop of Canterbury and Lady Temple, and a reception at the Mansion House on Friday evening by the Lord Mayor and Lady Mayoress. It is impossible for my inexperienced pen to describe such brilliant functions—only those accustomed to society's nomenclature could hope to do so; but the significance of the fact that the temperance cause had attained such prominence as to make these receptions possible was what, above everything else, appealed to my mind. Having passed through the successive stages of ridicule and indifference, it surely looks as if the stage of success and popular applause were near at hand.

The Congress touched its high-water mark in the magnificent demonstration held in Exeter Hall on the evening of Wednesday, June 13. Sir Wilfrid Lawson, whom his compeers call "St. Wilfrid," presided, and Lady Henry Somerset, Hon. Mrs. Eliot Yorke, Canon Wilberforce, Canon Murnone, and Rev. George Gladstone, of Glasgow, were the speakers. The vast audience, which packed the great Hall to its utmost capacity, listened spell-bound to the witchery of Lady Henry Somerset's glowing eloquence, to the strong trumpet-call of Mr. Gladstone, and the burning words of the great Canon. It was a scene never to be forgotten and one which cannot fail to produce definite results.

On Saturday the great parks of London were given over to monster temperance demonstrations. Ten thousand children of the Bands of Hope and other juvenile temperance societies are said to have marched in the various processions. Prizes were awarded the societies making the finest display, marching best, etc., and altogether it was a grand gala day and a fitting finale of the great congress.

To me it means much that, in this year of all years, such a Congress should be held in London. It proves that even the horrors of war and the great national anxiety which is filling all hearts cannot blunt the mind of this people to the still greater evil near at hand. It is a prophecy of what will, some day, be considered the true function of governments, of the moral height to which the nations shall rise when the practice of Christ's Golden Rule shall have ushered in the Golden Age, when we shall sit together in "the Parliament of Man—the Federation of the World."

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